TEN

SERMONS,

Tending chiefly to the fitting of men for the worthy receiving of the LORDS SUPPER.

Wherein, amongst many other holy *Instructions*, *the Doctrines of sound Repentance* and Humiliation, and of Gods speciall favours unto penitent sinners, and worthy Communicants, are largely and effectually handled.

The sixe first, by J. DOD.
The four last, by R. CLEAVER.

Whereunto is annexed a plain and learned Metaphrase on the Epistle to the COLOSSIANS *Written by a godly and judicious Preacher.*

There is also set before the Sermons, a short Dialogue of Preparation, containing the chief Points that concern *the worthy receiving of the Lords Supper*: taken for the most part, out of the Sermons following; and collected into a Method, for the benefit and ease of those that desire direction in this matter.

Newly printed: and in this Edition are many Faults amended which had escaped former impressions. Also there is now added the Authors Life: Collected 1651. with his EFFIGIES.

LONDON,
Printed by *S. Griffin* for *W. Lee*, at the Turks head in Fleet-street, over against *Fetter-Lane*, 1651.



A Grave Divine; precise, not turbulent;
And never guilty of the Churches rent:
Meek even to sinners; most devout to GOD:
This is but part of the due praise of DOD.

C.B.

T. Cross sc.

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LONDON,
Printed by *S. Griffin* for *W. Lee*, at the Turks head in Fleet-street, over against *Fetter-Lane*, 1631.



3587-2,85

To the Right Worſhipfull, the Lady *Anne Cope*, Wife to Sir *Anthony Cope* of *Hanwell*: and to her vertuous Daughter, the Lady *Eliz. Cope*, Wife to Sir *William Cope*, of *Hardwicke*: Encreaſe of Grace, and all true happineſs, &c.

THis is a thing better known, then well conſidered of, that in the myſticall Body of Chriſt Jeſus, every member hath his ſeverall Office, whereon it muſt attend; the weakeſt, as well as the ſtrongeſt: and in the Family of the great Ruler of Heaven and Earth, each ſervant hath his ſeverall talent, which he muſt employ; the meaneſt, as well as the worthieſt. To deny my ſelfe to be a Member of that Body, or a Servant of that Family, I cannot without injury to God and my ſelf: to profeſs to be ſuch a one in word, and in deed to deny it, were no leſs diſhonourable to my Head, to my Maſter, than diſcomfortable to my ſelfe. What then is to be done? I bethought my ſelfe

(*for the avoiding of theſe Rockes*) *what ſervice I might perform*; *and in thinking, this which I have now done, was offered to my conſideration: whereby, as an underling in Gods Houſe-hold, for want of greater ability, I have done my beſt endeavour to put forth to the beſt advantage others Talents, which elſe* (*to the grief of many*) *would have beene hidden at leaſt, if not utterly loſt: For the doing whereof, I had rather undergo the cenſures of ſuch as are curious and carnally diſpoſed, than deprive thoſe of a beneſit, that are religious and ſpiritually minded.*

Let it not be offenſive unto your Ladiſhips, that I have preſumed to offer theſe Sermons unto publique view, ſheltred as it were under your Names; *for I had ſundry Motives which even inforced me thus to do.*

Firſt, in regard of the Matter therein contained; *much of it being delivered in your hearing, and all of it ſuiting unto your affections: whoſe religious care, for the preparing both of your ſelves, and of thoſe that depend upon you, for the worthy receiving of the holy Sacrament, is well known unto thoſe that are acquainted with your converſation in Chriſt Jeſus.*

Secondly, in regard of the Authors: whoſe affections I perſwade my ſelf, is ſuch towards [illegible] *in ſundry both Civil & Religious reſpects, that*

that they would moſt willingly conſecrate themſelves and their Labours, to your further building up up in Chriſt Jeſus.

Laſtly, in regard of my ſelfe, who for many ſpeciall favours received, do acknowledge my ſelfe unrequitably indebted, and indiſſolubly bound unto your Ladiſhips. And having nothing of mine own of any worth, whereby to teſtifie my unfained thankfulneſs, I have borrowed of others for this purpoſe, and withall annexed my hand-writing, that if my ingratitude ſhould hereafter appear, I might by a publike Cenſure be condemned, and made aſhamed for the ſame. Thus hoping for pardon of my boldneſs, and for favourable acceptance of my good meaning in this behalfe, I humbly take my leave; recommending your Ladiſhips to the Lord, and to the Word of his Grace, who is able to perfect that good worke which he hath begun in you both.

Your Ladiſhips moſt bounden,
and in all Chriſtian Duties to be
commanded,

JOHN WINSTON.

To the Christian Reader.



Look not (good Reader) to find in these Sermons an absolute discourse of this Subject, of Preparation to the Sacrament, for that was not intended by the Authors, but onely the excitement of their present Auditors, as they saw occasion: whereby yet I doubt not, but a Christian heart shall find great furtherance in that work of Preparation.

Furthermore, let it please the Reader to be advertised, that the Texts handled in this Book, have neither so many Doctrines gathered from them, as the Authors could have done, nor so many Uses inforced upon the Doctrines; but onely such, as were thought most meet for their present Auditory.

In this which I have done, I had, as the approbation, so also the help of those that preached these Sermons following, for

for the reviſing and perfecting of divers things: yet ſo, as their leiſure could afford: and therefore, what defects ſoever ſhall be found in the manner of penning, let them be imputed to me (if the Printer be not faulty) not unto them, who were content to put a finger, but not their whole hand, to this work.

JOHN WINSTON.

THE

THE Stationer to the Reader.

I *Have been induced to re-print this Excellent Piece of Mr.* Dod *on the* Sacrament of the Lords Supper, *for divers reaſons. The firſt is the commendation, which the very name of the Author gives it; who was a perſon of that piety, moderate zeal, & great pains in the Miniſtry, that it will be preſumed this Child of his brain and heart will reſemble him, and not be a ſtranger to the perfections of the Father. He lived in the ſeveral Reigns of* 3. *Princes, under Monarchy, to which he was a friend: And we may well believe, that ſome part of thoſe bleſſings we enjoyed in thoſe flouriſhing times, was procured by exemplary piety and fervent preaching; which laſt had mighty force in ſubduing the lips of men, the great enemies of the publique Peace, & diſturbers of ſociety. By his contentedneſs he taught men to confine their deſires within the limits of what is neceſſary, and by his heavenly minde, ſearch for thoſe pleaſures which come from above. That he was a friend to the peace of the Church, the teſtimony of the Reverend and learned Biſhop* Uſher *will put*

out

out of doubt; whom I have heard say, whatsoever some affirme of Mr. Dod's *strictnesse, and scrupling some Ceremonies, I desire when I die, that my soule may rest where his doth. Which implies, that that worthy Prelate had this apprehension of him, that whatsoever his opinion might be concerning some small things he did hold, was with such modesty, that he did not break the bonds of charity nor Ecclesiastical unity. Another reason is taken from the Book it selfe, and the great good it hath already done in the world; Some great impressions of it have been already bought up, so that it is now hard to find any. Therefore to satisfie the desire of good people, and that so rich a Talent as this should not be wrapped up in a Napkin, I have ventured upon another impression, and have prefixed to the Worke the Effigies and Life of the Author, that the Reader might be acquainted with every thing that concerns so eminent a person, which I hope will be well accepted from your servant*

W. Lee.

THE

THE LIFE and DEATH OF Master *JOHN DOD*, newly set forth.

1. HE was born in *Cheshire*, at a Town called *Shitlidge*, the youngest of seventeen, sent to School to *Westchester*, and about 14. to Jesus Colledge in *Cambridge*: where he was chosen first scholar, and after Fellow: and in that Colledge he remained neer 16. years.

2. *At a Disputation at one Commencement, he was so actively solid (with, yet sweet fruits which the stock brought forth before grafted with grace) that Oxford men there present, courted him home with them, and would have planted him in their University, save that he declined it.* Mr. Tho. Fuller in his Church Hist. xi. B. p. 119.

3. When he preached his first Sermon in the University, he had bestowed much pains about it, binding himself to words and phrases; but, his memory failing him, he resolved afterward never to pen his Sermon *verbatim*, but to write down the sum of his Sermon, or the heads, *viz.* Doctrine, Proofs, Reasons, Uses, and leave the

reſt to meditation. In which courſe he never found defect.

4. While he continued Fellow of Jeſus Colledge, he was taken into the company of Doctor *Fulke*, and Dr. *Whitaker*, and ſome other learned men at their Meetings to expound the Scripture. And at the importunity of ſome Religious perſons, he went every week to *Ely*, and preached there with good ſucceſs.

5. He was removed from *Cambridge* to *Hanwell* in *Oxfordſhire* by this means. Sir *Anthony Cope* a man of eminent note, ſent to the Univerſity for a Miniſter (a good example for other Patrons) to be placed at *Hanwell*, then vacant. Mr. *Dod* was the man ſelected and commended to Sir *Anthony* by Dr. *Chaderton*. There he was gladly received with high approbation of the people and neighbouring Miniſters: that he preached twice every Lords day, and catechized in the Afternoon, and kept a Lecture on the Wedneſday conſtantly, and was alſo one of the five Preachert that held up the Lecture at *Banbury*, being much in faſting and prayer, and ſpirituall conference, and in hoſpitality, to the great comfort and benefit of the people, and the converſion of many ſouls unto God.

Mr. Fuller ibid.

6. *He was a paſſive Non-conformiſt, not loving any one the worſe for difference in judgement about Ceremonies, but all the better for their unity of affections in grace and godoneſs. He uſed to retrunch ſome hot ſpirits, when inveighing againſt Biſhops, telling them how God, under that Government had given a marvellous encreaſe to the Goſpell, & that godly men might comfortably comport therewith, under which, Learning and Religion had ſo manifeſt*

feſt an improvement. He was a good Decalogiſt, and is conceived to his dying day (how roughly ſoever uſed by the oppoſite party) to ſticke to his owne judgement to what he had written on the fifth Commandement, of obedience to lawful Authority.

7. He was about 30. years old when he came to *Hanwell*, and continued there above twenty years, where he had 12. children by his Wife *Anne* the daughter of Dr. *Bound*, daughter in law to Mr. *Greenham* of *Draighton* neer *Cambridge*: whither upon a time he took a journey on purpoſe to bemoan himſelf to Mr. *Greenham*, by reaſon of ſome croſſes and hard uſage he had at *Hanwel*: from whom he received this anſwer, *Son, ſon, when Affliction lyeth hard, Sinne lyeth light:* A ſpeech that he never forgot, but made excellent uſe of it both for himſelf and others.

8. *At* Hanwel, *ſome riotous Gentlemen caſually coming in to the Table of Sir* Anthony Cope, *were halfe ſtarved in the midſt of a Feaſt, becauſe refraining from ſwearing (meat and drinke to them) in the preſence of Mr.* Dod. *Of theſe, one after Dinner ingennouſly profeſſed, that he thought it had been impoſſible for himſelf to forbeare Oaths ſo long a time. Hereat Mr.* Dod *(the flame of whoſe zeal turned all accidents into fuell) fell into a pertinent and ſeaſonable Diſcourſe (as more better at occaſionals) of what power men have, more then they know of themſelves to refrain from ſin: and how active Gods reſtraining Grace would be in us to bridle us from wickedneſs, were we not wanting to our ſelves.* Mr. *Fuller* ibid. p. 129.

9. He had much employment in healing wounded ſpirits, and comforting afflicted Conſciences. A certain Gentlewoman of a great eſtate

state was so sadly assaulted with temptations, that she often attempted to make her self away. Mr. *Dod* was sent for, who by his counsels and prayers recovered her out of her anguish of spirit, and quieted her heart, so that she lived comfortably many yeares after, and became rich in good works; and when she lay on her Death-bed, Mr. *Dod* was sent for again to assist her and prepare her for a happy departure. To whom she affirmed, that she felt the comforts of God in such a degree, that she could as hardly at that time forbear singing, as formerly in Child-bearing she could forbear crying, and so gave up the Ghost.

10. After he had continued some years silenced (wherein yet himselfe conceived his life was no lesse profitable by Conferences and private Ministeries, than it had been in former times) his liberty for Preaching again publiquely was procured by his worthy friend Mr. *Knightly* of *Preston*. Then was he setled at *Fausty* in *Northamptonshire*, where he preached twice every Lords day, and was much given to hospitality, as formerly at *Hanwell*, inviting still some poor people and other of his hearers to dine with him. And upon occasion he hath given to some ten shillings, some twenty: and when the poor came to buy Butter or Cheese at his house, he would command his Maid to take no money of them.

12. He used to bear Crosses with patience and meekness, being wont to say, *Sanctified afflictions are great promotions*: quoting that of the Apostle, 1 *Pet.* 1. 7. δοκίμιον πίστεως, which he conceived to signifie Affliction, and that the word should be rendred *exploratorium*, rather then *exploratio*.

ploration. He always expected troubles, and prepared for them, saying, *These are but blasts on the harness, but other are blows on the flesh.*

12. *Being stricken in years, he used to compare himself to Samplon when his hair was cut off. I rise (saith he) in a morning as Samplon did, and thinke I will goe out as at other times, go, watch, worke, study, ride, as when a young man: But alas, he quickly found an alteration, and so do I, who must stoop to age, which hath clipt my hair, and taken my strength away.* Mr. Clarke ibid. Part. 2. p. 114.

13. In the 63. year of his age he had a dangerous feaver, and when Dr. *Oxenbridge* his Physitian told him, he had hope of recovery; Mr. *Dod* replyed in these words: *You thinke to comfort me by this, but you make my heart sad, it is as if you should tell one who had been sore weather-beaten on the Sea, and conceiving he was arrived at the haven where his soul desired to be, that he must come back again to be tossed with new windes and waves.* And when a certain Gentleman blamed him for his desire to be dissolved, saying, *He liked not servants who would have their wages before they had done their worke.* Mr. *Dod* replyed, *That God had given him assurance of heaven, and in sight of the excellency of it: and that the earth was but a prison, and heaven the palace, and that there was perfect holiness and happiness.*

14. The word of God was his delight, his meditation in the night, and his discourse by day. When his company were speaking of earthly things, he would divert them to heavenly. When he could not sleep in the night, his holy thoughts were sweeter to him then sleep. After twice preaching on the Lords day, he would continue

in private religious conferences, without regard to his body, even till he fainted.

15. He was much esteemed by the late Arch-Bishop of *Armagh*, and by Dr. *Preston*, for his abilities to open Scripture, & to comfort troubled souls, and for his holy discourses and Sermons. Dr. *Preston* came to him to Mr. *Knightleys*, and desired comfort from him in his weakness, and the benefit of his prayers: and his Funerall Sermon was preached by Mr. *Dod*. Mr. *Throgmorton* also a painfull and pious Preacher, came to him for counsell and comfort; and being oppressed with melancholy, a little before his death asked Mr. *Dod*, *What will you say of him that is going out of the world, and can find no comfort?* To whom he answered: *What will you say of our Saviour Christ, who when he was going out of the world found no comfort, but cryed out, My God, my God, why hast thou forsaken me?* This speech brought comfort with it to this dying person.

16. He was very notable for his excellent sayings: some of which are here to be remembred for our Readers use. He put this difference between rich Christians and poor, saying, *That for poor Christians their Father kept the purse, but the rich Christians keep the purse in their own hands.* Adding, *that the purse was better in the Fathers hand.*

17. He compared all wicked men to waves of the Sea: *Those of great estate are great waves; those of small estate are small waves, but all restless.*

18. He often said: *Nothing can hurt us but our sins, and they cannot hurt us, if we truly repent of them*: And, *Nothing can do us good, but*

Gods

Gods favour, and that we shall be sure of, if we unfeignedly seek it.

19. He said; *Afflictions are Gods potions which we may sweeten by faith and faithfull prayer, but we for the most part make them bitter, putting in the ingredients of our impatience and unbelief.* And said he. *The reason why many of Gods people live uncomfortably is, for that they shut their ear to what God saith, and open the ear to what carnall reason, and Satan, and the world saith.*

20. He called *Death the friend of Grace*; though it were the enemie of Nature, and whereas the Word, and Sacraments, and Prayer do but weaken sin, Death kills it. Of Prayer he said, *A man is never in a hard condition, unless he hath a hard heart and cannot pray.*

21. After his Sermon upon that Text, *O woman, great is thy faith, be it unto thee, even as thou wilt*: He invited some women to dinner; and told them of the proverb, *Let a woman have her will, and then she will be quiet*, adding, *Here's the way for a woman to have her will*, to have a faith like that woman.

22. He said, *Men were to be esteemed rich, not by what they had in their chests, but by what they had in their hearts*: And, *That they have the best bonds, that lay hold on Gods promises.*

23. Of going to Law, his opinion was, *'Tis better to buy love, then law.* For one might have a great deal of love for a little, and but a little Law for a great deal.

24. 'Twas his usuall saying: *That is well, which ends everlasting well: and that is ill, which ends everlasting ill.* And, *A man is never undone, till he is in hell.* And, *They are most happy that*

turn to God in their youth: for thereby they prevent much sin and sorrow.

25. When he was a single man, he had nothing to spare, and having wife and children, and being a little solicitous how to maintain them, he spyed an Hen and Chicken scraping: *The Hen* (said he to himself) *did but live before, and now she wanteth not with that great family.*

26. See a speciall providence: Mr. *Dod* came late to a friend one night two miles off him, and said, *I am come to you, I know not why my self, but my thoughts were restless till I came.* His friend, a good man, but under a great temptation then, replyed; *'Tis God hath sent you*, and shewed him a halter wherewith he had intended to dispatch himself, but was thus prevented.

27. To any sad Christian he applyed that of *Jonadab* to *Amnon*: *Art thou not a Kings son?* And to those that complained of crosses, that of *Eliphaz* to *Job*: *Do the consolations of God seem small unto you?* No loss is considerable, whilest we have God with us, and Christ, and hope of eternall life.

28. Of our afflictions he would say: *What can be great to him that counts the world nothing: and what can be long to him that thinks his life but a span?* Against returning reproach for reproach: *If a dog barks at a sheep, the sheep will not barke at the dog.*

29. He said; *Children cry, when they are called from their play, and commanded to bed; but labourers are glad to go to their rest at night*: so Death is unwelcome to voluptuous men, but afflicted Christians will be glad to rest from their labours.

30. He compared *passionate rebuks to scalding potions,*

tions, which the Patient could not endure: and he ſaid, *Hard arguments would do beſt with ſoft words.*

31. *Man an Wife*, ſaid he, *ſhould have but one contention, who ſhould love moſt.* And his advice was, *Not to anſwer paſſion with paſſion, but rather with compaſſion.*

32. *Being at* Holdenby, *and invited by an honourable perſon to ſee that ſtately houſe built by Sir* Chriſtopher Hatton (*the Maſter piece of Engliſh Architecture in that age*) *he deſired to be excuſed, and to ſit ſtill looking on a flower, which he had in his hand. In this flower* (ſaid he) *I can ſee more of God, then in all the beautifull buildings in the world. And at this day, as his flower is long ſince withered, that magnificent pile* (*that fair flower of Art*) *is altogether blaſted and deſtroyed.*

Mr. Tho. Fuller in his Church Hiſt. l. 8. p. 220.

33. In his preaching and conference he was very plain, and very ſpiritual. He conſtantly prayed God to give him knowledge of the Scripture, and a bleſſing on his Miniſtry. In his opening the word, he compared Scripture with Scripture, ſeldome naming diſſenters and various readings: In his Sermons, not dwelling ſo long any where as to make all truth run through a few Texts. He ſpake cleer and home, and to the meaneſt capacity, not loving hard and unuſuall Engliſh, nor approving thoſe Preachers, that (as he ſaid) *ſhot over the heads of their hearers.* He did not ſtrive to ſay all that might be ſaid to a point, nor to ſhew variety, or pleaſe curioſity, but to ſpeak to the heart. He was very Evangelicall, leading men from the ſenſe of their miſery to the remedy, not keeping them ſtill under

terrours, with great tenderneſs to babes in Chriſt, repreſenting Religion as the ſweeteſt thing, notwithſtanding ſufferings, and earneſtly commending practical points, and living by faith, and ſelf-denyal, and meekneſs, affability, and cheerfullneſs, that the world might not thinke we ſerve a hard Maſter.

34. When he was above fourſcore, he preached almoſt all day long on the Lords day, ſaying, *It is no great matter to pay money when one has it: all the labour is to get it.* At dinner, he diſcourſed much, eat very little; and when he had brought in many gueſts, would tell his Wife, *Better want meat then good company.* This is a day to feaſt the ſoul rather then the body. He would bid them help themſelves, and one another, and ſee that none want. *Let me* (ſaid he) *bid you but once, for I would not ſpeak a vain word to day.*

35. He would ſay, *Grace is the beſt portion*: And, *He that can anſwer two queſtions, will never want comfort.* Who am I? What do I here? Am I a Child of God? Am I in my Calling and way? *He hath given his Angels charge to keep thee in all thy wayes.*

Mr. Fuller, *ibid.* 36. *It is reported he was but courſely uſed by the Cavaliers, who* (they say) *plundred him of his Linnen and Houſhold ſtuff, though as ſome tell me, if ſo diſpoſed, he might have redeemed all for a very ſmall matter. However the good man ſtill remembred his old maxime*; Sanctified Afflictions are good promotions: *And I have been credibly informed, that when the Souldiers brought down his Sheets out of the Chamber into the room where Mr.* Dod *ſate by the fire ſide, he* (*in their abſence*

to ſearch after more) took one pair, and clapt them under his cuſhion whereon he ſate, much pleaſing himſelf after their departure, that he had (as he ſaid) plundered the plunderers, and by a lawfull Felony ſaved ſo much of his own to himſelf.

37. In his laſt ſickneſſe, he was afflicted with bitter pains of the Strangury: in the intervalls he breathed out ſpeeches tending to the praiſe of God, and the comfort of his attendants: They read the Scripture to him, and he expounded it to them, and then retired to ſecret prayer and meditation. When his pains returned, he requeſted the company to pray God to give him deliverance or patience.

38. One night before he dyed, he ſaid to one that watched with him, how he had been wreſtling with Satan, who accuſed him, that he had neither preached, nor prayed, nor performed any duty as he ſhould have done, for manner or for end: *But*, ſaid he, *I have anſwered him from the example of the Prodigal and Publican.* One of his laſt ſpeeches, with his eyes and hands lift up to heaven, was, *I deſire to be diſſolved, and to be with Chriſt*; and ſo quietly departed, being fourſcore and ſixteen yeers old, *Anno Chriſti*, 1645.

39. *He was an exellent Scholar, and was as cauſeleſly accuſed, as another* John (*Mr.* John Fox *I mean*) *for lacking of Latine. He was alſo an exquiſite Hebrician, and with his ſociety and direſtions, in one Vacation, taught that Tongue unto Mr.* John Gregory, *that rare Linguiſt, Chaplain of* Chriſt-Church, *who ſurvived him but one year: and now they both together praiſe God in that Language which glorified Saints and Angels uſe in heaven.* *Mr.* Fuller. *ibid.*

Idem ib.

40. *He was buried at* Fausty *in* Northampton-shire, *With whom the old Puritan may seem to expire, and in his grave be inter'd: Humble, Meek, Patient, Hospitable, Charitable, as in censures of, so in his almes to others. Would I could truly say but halfe so much of the next Generation.*

"It is indeed much to be wished (nor is it beyond our hopes under our wise and gracious "King) that both the old Puritan, and the Prelaticall Divine, may bury all titles of Faction "and Division; and laying aside all Jealousies "and Animosities, may joyn together, and employ the graces and abilities God hath bestowed on them, for the honour of God, the peace "and order of the Church, the service of the "King, and the reducing of the people from the "former errour of their wayes, and setting them "in a firme communion with their Brethren; "which God of his infinite mercy grant. Amen.

Collected by C. B. July 17. 1660.

THE

The Stationers addition.

READER, I have one thing more moſt worthy of your obſervation touching our learned and pious Author, his more then ordinary temperance. Whereof he was ſo powerfull an example, that (as I have heard) never any man ſurfeited at any Feaſt where he was preſent, being kept within compaſs at the ſight of him: And as he did hereby profit others, ſo he did alſo (through Gods mercifull providence) prolong his own life to almoſt an hundred yeares, (namely 96.) an age, which (upon diligent ſearch) I cannot finde any one of our Proteſtant Divines to have attained to; as will in ſome ſort appear by the following Chronology faithfully tranſcribed from the excellent Thuanus in his *Obitu & Elogia*.

Engliſh

Engliſh Divines.	Born	Aged	Forrein Divines.	Born	Aged
John Juell.	1521	50	Phil. Melanctho.	1497	63
Will. Whitaker.	1835	57	Jo. Brentius.	1499	71
Hugh Latimer.	1485	70	Jo. Calvinus.	1509	55
The. Cranmer.	1484	72	Theodorus Beza.	1519	86
John Fox.	1517	70	Francis Junius.	1545	57
Will. Perkins.	1558	44	David Paræus.	1548	74
Dr. Sibbs.	1577	58	Hier. Zancheus.	1515	75
Dr. Preſton.	1587	41	Mart. Luther us	1483	63
Mr. Hilderſham	1565	66	Petrus Martyr.	1499	63
Dr. Harris.	1578	80	Sebaſt. Munſterus	1489	63
Biſhop Andrews.	1555	71	Anth. Sadeel.	1534	57
Biſhop Hall.	1574	82	Imman. Tremel.	1510	70

A Summary Collection of the Heads of Doctrines, handled in the *Sermons following.*

The Doctrine of the first Sermon, on PROV. 28. 13.

1 HIding of Sin hindereth all true prosperity.
2 He that would have pardon for his offences, must bring before God an acknowledgement of the same.
3 He that would be assured of Gods favour, must joyn reformation with his confession.
4 Whosoever confesseth his faults, and endeavors to amend them, shall finde mercy from God, how sinfull soever he hath been in former times.

The Doctrines of the second and third Sermons, on ISA. 1. 16.

1 Whosoever would have God wash him with the blood of his Son, must wash himselfe by godly sorrow.
2 Christians must have regard to the manner of their good workes, as well as to the matter.

3 All

3 *All penitent persons must learn to doe well.*

4 *Every one must have a principall care of the duties that pertain unto him.*

5 *Workes of mercy are very acceptable unto the Lord.*

6. *In matters of Religion, men must hearken unto God, and not unto flesh and blood.*

7 *If we become truly penitent, neither the greatnesse nor multitude of our sins shall hinder our salvation.*

8 *God looketh for truth, not for perfection, at the hands of his children.*

9 *Those that have soundly repented, shall not onely have spirituall graces, but also corporal blessings bestowed upon them.*

The Doctrines of the fourth Sermon, on 2 CHRON. 30. 18.

1 *It is the duty of all Governours, to pray for them that belong unto their charge.*

2 *Whosoever would receive mercy from God in the Sacrament, must come with a sincere heart thereunto.*

3 *So long as we labour to keep the substance of Gods worship willingly, though we faile in some circumstances unwillingly, God will be mercifull unto us.*

4 *God doth accept, and will fulfill every faithfull prayer that is made unto him.*

The Doctrines of the fifth Sermon, on ISA. 55. 1.

1 *The thirſty ſoule alone hath intereſt in the graces of* GOD, *and ſhall reape benefit by the means of grace.*

2 *Whoſoever cometh to Chriſt Jeſus in the religious uſe of his Ordinances, ſhall have all his wants ſupplyed.*

3 *The beſt things are beſt cheap.*

4 *Nothing can ſatisfie and content the minde, but Grace.*

The Doctrines of the ſixth Sermon, on MATTH. 22. 11.

1 *God is the only abſolute King over all the whole world.*

2 *The Lord taketh notice of every gueſt that ſitteth at his Table.*

3 *It is not ſufficient to come to Gods Wedingfeaſt, but we muſt come as fit gueſts for ſo great a banquet, and ſo glorious a preſence.*

4 *When God hath to deal even againſt ſinners, yet he dealeth in good and peaceable termes.*

5 *Sinners ſhall have nothing to ſay for themſelves, when God entreth into judgement with them.*

6 *The ſpecial time and place of the puniſhment of wicked men, is after this life, in Hell fire.*

The Doctrines of the seventh Sermon, on PSAL. 119. 1.

1 *Religion is the way to happinesse.*

2 *So much sincerity as any one hath, so much happiness shall he have.*

3 *It is a marvellous great prerogative to be freed from the bondage of sin.*

4 *Nothing is superfluous that is done in obedience to Gods holy will.*

The Doctrines of the eighth Sermon, on JOHN 6.

1 *By fair speeches to us, or courteous usage of us, we ought not to be stayed from telling men their faults, when by our calling we are required to admonish them.*

2 *Christ Jesus is acquainted with the purpose of such as come to his services.*

3 *A man cannot be both a Worldling and a Christian.*

4 *They are most provident for themselves, whose greatest labour is for grace.*

5 *The efficacy of the Word and Sacrament, is from Christ his own hand.*

The Doctrines of the ninth and tenth Sermons, MARK 14. 18.

1 *Jesus Christ knew before what sufferings he was to undergo.*

2 *They are like to stand best, who are most fearfull of falling.*

3 *No bands of kindnesse can make wicked men faithfull unto godly men.*

4 *Wicked men fulfill the will of God, to their own condemnation.*

5 *All the delights and contentments of the wicked men in this world, cannot countervail their miseries in the world to come.*

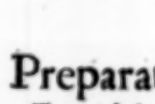
6 *The efficacy of the Sacrament is from Gods own hand.*

7 *Christ Jesus, in the Sacrament, by corporall food giveth a most sure possession of himselfe, and union with himself.*

8 *Christ in the Sacrament doth make a full meale.*

6 *Faithful Communicants at the Lords Table, come to be inriched by Christ his Legacy.*

A BRIEF
DIALOGUE
Concerning
Preparation for the worthy Receiving of the Lords Supper
Taken for the moſt part out of the Sermons following.



Hat is the Lords Supper?

It is a Sacrament of the eternall Covenant, whereby, through the uſe of Bread and Wine, rightly adminiſtred, and faithfully received, the ſoules of them that are ingrafted into Chriſt, are ſpiritually nouriſhed into eternall life. Mat. 26. Verſe. 8.

What then is required of thoſe that will be partakers of this heavenly food at the Lords Table? Joh. 6. 29. 44, &c.

They muſt be prepared, as meet gueſts for ſuch a banquet. Mat. 22. 12. 1 Cor. 11. Verſe 28.

For the better attaining to this preparation, how many things are there to be conſidered?

Three: First, what is to be done before the partaking of it: Secondly, what at it: Thirdly, what after it.

What is that which must be done before?

There must be first, an examination how fit we are to receive: Secondly, a premeditation of the benefits that we are to receive: and thirdly, faithfull and fervent prayer for Gods blessing upon our examination, premeditation, and receiving.

Of what points are we to examine our selves?

1. *Examination.* First, in general, whether we be of the number of the Faithfull, and have in us the life of Grace; for otherwise, we are utterly unfit to be partakers of the Lords Supper; which is appointed for food, to continue spiritual life where it is, and not to work it, where it is not: to be for nourishment unto Gods Children; but for the bane and destruction of Dogs and Swine, that dare presume to meddle with the same.

2. Secondly, we must examine our selves more particularly.

Concerning what matters?

Whether we have attained unto a competent measure of Repentance, Knowledge, Faith, and Love: which if we can finde in our selves, we may resolve our hearts in that Point of general Examination, and conclude, that we are within the Covenant of Grace, and have Communion with Christ Jesus, and therefore are in State to be Communicants at his Table.

How should we try our selves in the matter of repentance?

1. *Repentance.* We must examine, first whether we have at any time carefully sifted our hearts and behaviours, to finde out as many of our corruptions as possibly we

we could. Secondly, whether we have been & are, heartily sorrowfull for the same. Thirdly, whether we have rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And fourthly, whether we purpose and resolve for ever hereafter (through Gods gracious assistance) to reform both our hearts and ways.

Is there any necessity of that searching of our selves?

Yes verily: for otherwise, we shall be found hiders of sin; which hindereth all true prosperity, and argueth plainly, that there is in us a love of iniquity, and abundance of hypocrisie, which will keep us from reaping benefit by the Word, or Sacrament.

1. Searching. See the Sermon on *Prov.* 28.13. *Doct.* 1. Ioh. 20.18

Whereby should we try our selves, to the intent we may come to a more full and particular sight of our corruption?

By the Law of God, which is the true Touchstone; examining our selves by every Commandment, that so we may discern, if not all, yet the most part of the corruptions of our souls, and errors of our lives: And for our more orderly proceeding herein, we may use this direction following: wherein are set down the chief Heads of most of the sins against every Commandment. Psal. 119. 59.

Sins against the first Commandment.

1. ATheism; which is, when men either think there is no God, or live as if there were no God.

2. Idolatry, which is the having of a false God.

If any desire proofs of Scripture for these particular sins mentioned, he may use the help of Mr. *Dods* Book on the Commandments; or, of the *True Watch*, where many of these are touched.

3 Ignorance, uncapableneſſe of Knowledge, Errours and Hereſies.

4 Forgetfulneſs of good things, eſpecially of thoſe that moſt concern us, and chiefly at that inſtant when we ſhould make uſe of them: Secondly, remembring of evill things, eſpecially of thoſe that may moſt corrupt us; and chiefly then, when we ſhould be moſt free from the thought of them.

5 Unwillingneſs unto good things, principally to the beſt; readineſs unto, & wilfulneſs in evill, eſpecially the worſt: ſecondly, impatience under croſſes.

6 Diſtruſt of Gods power, mercy, &c. promiſes, and providence; whence carnall feares are wrought and cheriſhed, and the true fear of God is expelled and baniſhed.

7 Preſumption upon Gods mercy.

8 Carnal confidence in Wit, Learning, Wealth, Strength, Friends, &c. thinking our ſelves the better, or ſafer, ſimply for them; whence ariſeth pride and ſecurity.

9 Much love of evill; as alſo of our ſelves, our friends, pleaſure, profit, credit, &c. Secondly, little love of God and of goodneſs, and of Gods ſervants and ſervices.

10 Hatred of God and goodneſs: Secondly, want of hatred againſt our own and others ſins.

11 Abundance of worldly ſorrow, ſhame, and diſcontentment: Secondly, want of ſpiritual grief and indignation againſt our own and others tranſgreſſions: Thirdly, not lamenting for the calamities of Gods people, private or publick.

12 Immoderate carnal mirth; too little ſpiritual joy.

13 Hard-

13 Hardneſſe of heart, benummednesſe of conſcience, or helliſh terrors and accuſations, proceeding from doing things either without, or againſt the rules of the Word.

Sins againſt the ſecond Commandement.

1 BAſe and unwarranted conceits of God, as when we frame any image of him in our minds.

2 Worſhipping of Images.

3 Adoration of Angels or Saints, obſerving Holy-dayes in devotion to them, and ſwearing by them, &c.

4 Approbation of Idolatry, by preſence, ſpeech, geſture, ſilence, keeping of ſuperſtitious Reliques and Monuments, keeping company with Idolaters, &c.

5 Neglect of any of Gods Ordinances, as of Preaching, Hearing, Reading, Meditation, Conference, the uſe of good Books, and of good company, of private and publique Prayer, Faſting, Vowes, &c.

6 Superſtitious Faſting, raſh Vowes, breach of lawfull Vowes, abuſe of Lots, &c.

7 Want of ſorrow, for being born of idolatrous Forefathers.

Sins againſt the third Commandement.

1 PRofeſſion joyned with prophaneſs, whereby Gods name is diſhonoured.

2 Abuſing of Gods Word: Firſt, by fruitleſſe ſpeaking of it: Secondly, framing jeſts out of it, or againſt it: Thirdly, maintaining of ſin by it: Fourthly, applying it to charming, &c.

3. Abuſing the Names or Titles of God: firſt, by admiration, as by ſaying in our common talk, O Lord, O Jeſus, &c. ſecondly, by curſing, &c.

4. Swearing vainly, outragiouſly, falſely, &c.

5. Blaſpheming.

6. Taking a lawfull Oath, without due reverence and conſideration.

7. Praying without Faith, Feeling, Reverence, Fervency, not waiting for an anſwer, &c. asking evil things: aiming more in our requeſts, at the relieving of our neceſſity, then at the advancement of Gods glory.

8. Hearing, reading, meditating, conferring, ſinging of Pſalms, and receiving the Sacrament, without preparation, attention, reverence, delight, and profit.

9. Light paſſing over of Gods great works of Creation, Preſervation, Redemption, as alſo of other his mercies, and judgements.

10. Abuſe of our Chriſtian Liberty, to the hardening, enſnaring, perverting or juſt grieving of any.

Sins againſt the fourth Commandment.

1. NEglect of preparation for the Sabbath, before it come, and of fitting our hearts for holy Services, when it is come.

2. Prophane abſence from, or unfruitfull preſence at Gods Ordinance.

3. Exceſſive eating and drinking, which cauſeth drowſineſs, and unfitneſs for Gods worſhip.

4. Doing any ordinary work of our Calling.

5. All recreations, which diſtract.

6. Vain

6. Vain and Worldly ſpeeches and thoughts.
7. A ſecret deſire that the Sabbath were over.
8. Neglect of calling our ſelves, or others, to a Reckoning after holy Exerciſes.
9. Giving liberty to our ſelves in the night, before the whole Sabbath be ended.

Sins againſt the fifth Commandment.

Sins of all Inferiors, in reſpect of their Superiours.

1. WAnt of reverence, inward or outward. 2. Neglect of Prayer. 3. And of humble ſubmiſſion.

Sins of all Superiors.

1. Want of love. 2. Failing in prayer. 3. And in giving good example.

Sins of Children, in reſpect of their Parents.

1. Diſobedience.
2. Murmuring at their Parents Corrections, though unjuſt.
3. Contemning of them, for any defect of body or minde.
4. Unthankfulneſs in not relieving them, not ſtanding for their deſerved credit, &c.

Sins of Parents.

1. Negligence, in not inſtructing their Children betime.
2. Not correcting them till it be too late; or doing it with bitterneſs, without compaſſion, inſtruction, and prayer.
3. Giving them ill example.
4. Neglect of bringing them up in ſome lawfull Calling.
5. Not beſtowing them timely and religiouſly in Marriage.

6 Light behaviour before them, and too much familiarity with them, whereby they become vile in their eyes.

7 Loving Beauty, or any outward parts more than Gods image in them.

8 A sin peculiar to the mother, is, refusing to nurse them.

Servants sins, in respect of their Governours.

The three first sins in Children, may be in Servants, as also these that follow:

1 Idlenesse in their Calling.

2 Unthriftinesse and unfaithfulnesse in dealing with their Masters goods and affairs.

3 Stealing, privy defrauding of them, &c.

4 Eye-service.

Divers sins of Parents are found in Masters, as also these that follow.

1 Unadvised entertainment of sinful servants.

2 Not using religious exercises with them: not admonishing nor correcting them, or doing it in an evill manner: grieving more when they fail in their businesse, than when they are slack in Gods service.

3 Not recompensing their labours, by giving them a due reward when they are with them, and when they part from them.

4 Neglect of them in sickness: unjust stopping of their wages for that time.

5 Not relieving them (if they be able) in their age, who have spent their youth in their service.

Sins of the Wife, in respect of her Husband.

1 Failing in reverence: which appeareth in froward looks, speeches, or behaviour.

2 Disobedience in the smallest matters.

Sins of the Husband.

1 Not dwelling with his Wife.
2 Neglect of edifying her, by instruction and example.
3 Denying her comfortable maintenance, and employment.

Sins common to them both.

1 Want of love.
2 Bewraying one anothers infirmities: discovering each others infirmities.
3 Jealousie. 4. Contention.

Sins of the people, in regard of their Ministers.

1 Disobeying and opposing against their Doctrine.
2 Denying them competent maintenance.
3 Not standing for them, when they are wronged.

Sins of Ministers.

1 Slackness in Preaching. 2. Unprofitable or hurtful Teaching. 3 Giving ill example.

Sins of Subjects.

1 Rebellion. 2 Refusing to pay dues.

Sins of Magistrates.

1 Carelesness in establishing and promoting true Religion.
2 Of maintaining peace, and providing that Malefactors may be punished, and well-doers be incouraged.

Sins of inferiours, in gifts or age.

1 Not acknowledging, nor reverencing, nor imitating the Graces of their Superiours.
2 Despising of the Aged.

Sins against the sixth Commandment.

1. RAsh Anger, Envy, Hatred, Malice.
2. Brawling, Reviling, Threatning, and provoking of others.
3. Fighting.
4. Crueltie in punishing, oppressing, &c.
5. Murthering of our selves, or others, or consent thereto.
6. Immoderate worldly sorrow: neglect of Physick, of wholsom diet, and exercise, surfetting, and drunkennes; all which are enemies to the health and life of man.
7. Cruelty to our own or others souls.

Sins against the seventh Commandment.

1. ADultery, Fornication, Incest, Rape, Sodomie.
2. All wantonnes, secret or open, alone, or with others.
3. Unholy Marriages, in regard of Religion, Age, nearnes of blood, want of Parents consent, &c.
4. Abuse of the Marriage Bed, not observing the time of { Natural Separation, *Lev.* 18. 19. / Solemn humiliation.
5. Nourishing of the causes and occasions of wantonnes, as impure Lusts, Surfetting, Drunkennes, Idlenes, Lascivious Apparel, society with lascivious persons, lewd Books, songs, or speeches, wanton looks, pictures, Stage-Plays, Dancing, Dalliance, &c.
6. Wearing apparel contrary to our Sex.
7. Un-

7. Unlawfull Divorce.

Sins againſt the eighth Commandment.

1. COvetouſneſs, and all deſire of our Neighbours goods, albeit through fear or ſhame we cannot get them.

2. Church-robbing.

3. Robbing of our ſelves, by waſtefulneſs in Diet, Apparel, Gaming, &c. by idleneſs, unadviſed Surety-ſhip, Niggardlineſs, &c.

4. Robbing of others, taking away the ſmalleſt things: firſt, by fraud: ſecondly, uncharitable incloſure: thirdly, dealing wrongfully with the goods of the deceaſed: fourthly, deceit in buying and ſelling: fifthly, withholding either things committed unto us, or things found, lent, earned, or otherwiſe due.

5. Not making of reſtitution.

6. Counſelling, or conſenting to others in Theft.

Sins againſt the ninth Commandment.

1. FAlſe witneſs-bearing in publike or private, or conſent thereunto.

2. Raiſing, ſpreading abroad, or liſtening to falſe reports of Tale-bearers.

3. Raſh ſuſpition, hard judging, interpreting things in the worſt ſenſe.

4. Aggravating and diſcovering others infirmities, without care of their credit, others edification, or our own good.

5. Flattery.

6. Lying though in jeſt, or to a good end.

7. Boaſting.

8 Injurious charging of our ſelves to be Hypocrites in time of temptation.

9 Want of care of our own and others good name, that God might have more glory.

The breach of the tenth Commandement: by

Multitudes of evill thouhgts and motions againſt our neighbours, and ſcarcity of ſuch as are good.

When we have attained to a particular ſight of our many and grievous iniquities and tranſgreſſions; what is further to be done of us?

We muſt labour to bring our hearts to true ſorrow and contrttion.

a Godly ſorrow. See the Serm. on Iſa. 1. Doct. 1.

What uſe is there of that?

It is very requiſite in divers reſpects, it being a ſpecial means to purge our ſouls from the pollution of ſin, to move the Lord to have compaſſion on us, and plentifully to pour down his mercies upon us, without which, it is certain there is no ſound repentance in us, nor mercy to be expected from our God.

Jam. 4. 8, 9 Jer. 4. 14. Joel 2. 13. Zac. 12. 20. & 1 Chron. 13. 1.

Sith it is ſo neceſſary, ſhow me how it may be got?

1 We muſt beſeech the Lord (from whom proceedeth every good and perfect gift) to work it in our hearts.

2 We muſt uſe all good helps to ſtir up our ſelves thereunto: as,

Nehem. 9. Pſalm 51. 1 To call to mind the multitude, and grievouſneſs, and offenſiveneſs of our ſins, together with our long continuance therein, aggravating them by every circumſtance, to make them more odious to our ſouls.

2 To

2 To go to the house of mourning, and to make use of every stroke of God, as well upon others as our selves. Eccles. 7.

3 Not only with patience to endure, but with earnestnes to intreat, and with gladnes to accept of the help of such as have broken hearts themselves, and so are more able and skilful to pierce and wound the souls of others.

4 When by our owu sifting, and others faithfull dealing, our hearts are touched with some remorse, let us seriously and throughly ponder upon the infinite mercy of God the Father, in giving his Son; and of Jesus Christ in giving himself for us; who by reason of our sins, weredeadly enemies unto him: the consideration whereof, cannot but move our hearts to relent, unless they be altogether flinty, and hard as an Adamant.

When our hearts are touched with inward grief for our special corruptions, what is to be done in the next place?

We must bring them in an holy confession before God. 3. Confessio.

What motives are there to induce us so to do? Prov. 28.

Divers: for, See the 13 Sermon. Dedi. 2.

1 Without this, there is no promise of pardon of sin, nor indeed any godly sorrow, or sound repentance for sin. 1 Joh. 1.9. 2 Sam. 24. 12.

2 This is a soveraign preservative against Relapses, as may be seen in *David*, *Peter*, and *Paul*. Dan. 9 19.

3 This is an effectual means to quicken our hearts unto Prayer. Neh. 1.5,6.

4 Hereby God is much glorified, in his Truth, Mercy, and Justice, *Josh. 7. vers.* 19.

Seeing this acknowledgement of sin is so needfull, declare how it must be performed?

These

These Rules must be observed therein.

First, That it proceed from a good Root, *viz.*

1. From an utter hatred of sin, not from weariness under the Cross, as in *Pharaoh*; nor from some sudden passion, as in *Saul*.

2 Sam. 14. 32. 2. From hope of mercy: for if that be wanting, we shall never rest on God for pardon.

Secondly, that it be made in a good manner, *viz.*

1. Heartily and sincerely, not coldly and hypocritically.

Jer. 31. 19. 2. Particularly, and with enumeration of our special and most beloved sins, as in *Paul* and *Ezra*.

What will follow upon such a Confession?

4. Reformation. See the Sermon on Prov. 28. Dess. 3. Act. 19. 18. Ha. 1. 16. A desire of general Reformation, and a full purpose to abandon the allowance of every infirmity, and the practise of every gross sin.

How may this Reformation be attained unto?

1. We must constantly and carefully avoid all the occasions of sin, and be most jealous of our selves, where we are most prone to be overtaken.

2. We must conscionably and continually use all the means of goodness.

3. When we are overtaken through infirmity, we must presently and heartily lament our fall, and seek a Reconciliation.

4. If these means prevail not, we must binde our selves by a solemn Vow, to strive against our principall sins, and most dangerous corruptions.

What other notes are there, besides these already spoken of, whereby we may be assured, that our repentance is sound, and that our hearts do not deceive us therein? These

Theſe following.

1. If we be univerſal in our obedience, deſiring to practiſe or forbear whatſoever God would have us: not giving a diſpenſation to our ſelves for the committing of any ſin, or for the omitting of any duty; but diſliking all manner of evil, both in our ſelves and others. Notes of ſound repentance. Pſal. 119.6 See the Sermon on that place. Deſt. 2.

2. If we increaſe in goodneſs, neither waxing worſe, nor ſtanding at a ſtay, but daily getting ground of our corruptions. Pſal 3.13. 14.

3. If in all our intents and actions we look unto the Lord, as the ſearcher of our hearts, and the Tryer and Rewarder of our works: not diſcouraging our ſelves, whatſoever men think or ſpeak of us and our doings, ſo that God do approve of us and them; nor contenting our ſelves with mens approbation, when the teſtimony of God is not for us. Job 31.1. &c. 1 Cor. 4.3.

4. If we like beſt, and deſire moſt that company in private, and that teaching in publike, where our ſpecial corruptions ſhall be roundly, and wiſely, and mercifully reproved and inveighed againſt, and the Duties wherein we come ſhorteſt, moſt earneſtly preſſed, and ſtood upon: Neither falling out with thoſe that admoniſh us, nor denying, cloaking, excuſing, or extenuating our faults.

What elſe is required in a worthy Receiver?

A competent meaſure of knowledge, ſo that he be able to diſcern between the Elements, and the Lords Body and Blood, taking every thing in its own nature and kind: not confounding the ſign with the thing ſignified, nor putting no difference between the Sacramental and common Bread; but uſing each of them in the maner appointed by Chriſt, 2. Knowledge.

Christ; and with such reverence as is due unto them, and to that end for which they were ordained; namely, the commemoration of Christ his death, and our neerer and fuller communion with him.

What further examination must we use, before our communicating at the Lords Table?

3. Faith. Heb. 11. 6. Rom. 14. 23.

We must try whether we have Faith, or not: without the which, it is impossible to please God; and whatsoever we do, is sin.

What then is to be believed concerning this particular Ordinance?

See the 2d. Serm. on Mar. 14. Doct. 7.

That it is ordained of God, not onely to be a signe, to signifie and represent, but a Seal also to confirme, and an instrument to exhibite Christ, with all his merits, unto every Believer.

Why is love unto men, required in all faithfull Receivers?

4. Love: 1 John 3.

1 Because being destitute of that, we cannot be assured of Gods love unto us, nor of our love unto him.

Mat. 18. 35.

2 We cannot, with any confidence, expect at the Sacrament a generall acquittance from all our debts unto God, except we in love can passe by small offences in our brethren.

3 The Lords Supper is ordained as a Seal of the mutual fellowship & communion of Gods people, as with their Head Christ, so with one another.

What rules are we to observe in love?

See the Sermon on Isa. 1. Doct. 2. Mat. 18. 35. Rom. 12. Mat. 5.

1 If any indignity or injury have been offered us we must forgive and forget the same, and overcome evill with goodnesse; loving them that hate us, and praying for them that speak and practice evill against us; at least, desiring and striving so to do.

2 If

2. If we have done wrong unto others, we must undo it again: otherwise our sacrifice and service cannot be accepted.

But what if those whom we have wronged, be far off, that we cannot seek unto them: or will not yield to a reconciliation, when it is sought for?

God will accept of our true and unfained desire in that behalf, when a reconciliation is desired: but occasion is denied, and if others wil not be pacified towards us, it is their fault, and not ours, neither must that keep us from the Sacrament.

Thus much concerning examination.

What is that premeditation which must be used?

It is a serious consideration of the benefits which we are to receive by Christ. Premeditation.

What are those? 2.

They are set downe in the new Covenant (whereof the Lords Supper is a seal) and they may be reduced to these heads. Ezek. 36. 22. Jer. 31. 31. See the Sermon on Pro. 28. Doct. 4. And that on Ps. 119. Doct. 1.

- 1 First, freedom from all manner of evil whatsoever, whether of sin, or misery in this life, or in that which is to come.
- 2 Secondly, the enjoyment of all good things.
  - 1 In this world. and that
    - 1 For the inward man,
      - 1 Perf. justificatiō.
      - 2 True sanctificatiō.
    - 2 For the outward man.
      - A good name, estate, safety, health &c.
  - 2 In the world to come all manner of happines.

Having thus examined our selves concerning our Repentance, Knowledge, Faith, and Love, and used premeditation of the benefits that are to be expected of all worthy Receivers, what remaineth further to be done by us?

We must, before our approaching to the Lords Table, earnestly beseech his Majestie to give a blessing 3. Prayer.

blessing to those our endeavours: and where we have come short in fitting our selves, we are to entreat him to pardon it; to accept of us in the mediation of his dear Son; and to make a supply of all our wants, of his rich mercy and free grace.

But what if a man finde that he cometh very short of that examination and preparation that is required, were he not better to absent himselfe from the Sacrament, till he be better fitted?

See the Sermon on 2 Chr. 30. Dist. 3.

In no wise: for if he be upright-hearted, though never so weak, the Lord will accept of him. And if he feel his sickness to be grievous and dangerous, he hath the more need to hasten to the Physitian: neither is staying from Gods Ordinance a means to better his estate, but rather to make him worse, and to pull Gods heavy judgements upon his soul and body, *Numb.* 9.

Thus much concerning the duties tending to Preparation, before our receiving.

How must we be disposed in the present act of receiving?

2. How we are to be disposed in the acts of receiving.

We must present our selves with reverence before the Lord, setting our senses and our faith a-worke, and heedfully meditating on these four things.

1 First, when we see the Bread broken, and the Wine poured out, we must consider of the bitter passion of Christ Jesus; who was wounded for our transgressions, and broken for our iniquities; who encountred with his Fathers wrath, and with Satan, Death, and Hell; and for our sakes, in particular, sustained such wofull terrours in his Soul, and torments in his Body, that he cryed out in the bitterness of his heart, *My God, my God, why hast thou forsaken me?* and at length shed forth his

Isa. 53.

most

moſt precious blood, for the pacifying of his Fathers diſpleaſure, and the ſatisfying of his infinite juſtice. And withall, we ſhould ſeriouſly ponder upon the inconceiveable love of God the Father, in giving his onely and welbeloved Son, to ſuffer ſuch unſpeakable tortures for us, who were curſed rebels againſt him: and thence be drawn to think on the haynouſneſs and odiouſneſs of our ſins, which ſo far incenſed the Lords wrath and indignation, that nothing could quench the flame thereof, but onely the precious bloud of his deare Son.

Secondly, when we ſee the Miniſter diſtributing the Bread and Wine, we are to conſider, that as thoſe outward Elements are offered unto us by man; ſo Chriſt Jeſus, with all his benefits, is offered unto us by the bleſſed Trinity. 2.

Thirdly, when we reach forth our natural hand to receive the Bread and Wine, we muſt withall reach forth the hand of Faith, to apprehend and lay hold of Chriſt. 3.

Fourthly, in eating the Bread, and drinking the Wine, we muſt apply Chriſt, with all his merits, particularly unto our ſelves; and be aſſured, that as that Bread and Wine are made the nouriſhment of our bodies, ſo Chriſt his body and bloud are made the nouriſhment of our ſouls; and as certainly as the Bread and Wine are made one ſubſtance with us, to ſtrengthen our bodies, and to refreſh our hearts, ſo ſurely Chriſt is made one with us, and we with him: and then our ſoules ſhall be ſtrengthened, and our hearts ſpiritually revived; either preſenly in the very act of receiving, or afterwards, in due time, when we ſhall ſtand in moſt need of comfort. And there- 4.

fore, in assurance of Faith, we should stirre up our hearts, to expect all the fore-named benefits of the remission of sins, and sanctification of our natures; together with the fruition of all necessary outward blessings, and the removall of all hurtfull crosses.

Well were it for us indeed, if we could looke for these things to be bestowed upon us: but the greatnesse and multitude of our sins is such, that we justly fear they will keep good things from us.

See the Serm. on Isa. 5. Dott. 7. 1 Joh. 1. 9. Ezek. 36. 25.

This doubt shall not perplex nor trouble us, if we be truly penitent for all our transgressions: for Christ hath payed for many and great sinnes, as well as for fewer and lesser; and through him, the Lord is ready to pardon all, and all manner of iniquities: as well the greatest of them, as the smallest: and if once our sins be done away, all the forenamed benefits do of right belong unto us.

Thus much concerning the Meditations that are needfull, in the very act of receiving.

What is to be done after our receiving?

1 What is to be done after our receiving.

First, we must give hearty thanks unto the Lord for this inestimable benefit which we have received, in being partakers of the Lords Supper.

2 Secondly, we must carefully mark how we speed, and what success we finde: and if the Lord afford us present comfort, we must be much more thankfull, and indeavour by all good means to nourish and cherish the same: and if we miss of it for that time, we must notwithstanding give God the glory of his truth, in making good his Covenant, and every part thereof; and therefore with confidence and constancy wait and pray for the blessing: resolving with our selves, (every one in

in his own ſoule) that as ſure as God is true and faithfull in his promiſes, we ſhall in the fitteſt ſeaſon, reap fruit and profit by his Ordinance, which in conſcience and obedience unto him, we have been partakers of. In which regard, every particular believer may boldly ſpeak, in this, or the like manner, unto his own ſoule: I have with as great uprightneſſe as I could, communicated at the Lords Table, and there received the ſeale of the everlaſting Covenant of grace, and therefore ſhall it aſſuredly be performed unto me; and albeit my faith and aſſurance of Gods favour be but weak, it ſhall be ſtrengthened; and whatſoever Satan, or mine own deluded Conſcience tell me, all mine iniquities are pardoned and covered, and I am at this very inſtant as free from ſin in Gods account, [Pſal. 32.] as *Adam* was before his Fall, and as the Saints and Angels are now in heaven; yea, as Chriſt Jeſus himſelfe is, I being a member of his myſticall body.

And ſo for Sanctification: though I be tainted with much ignorance, with many errors, with bad affections and evill actions; yet the Lord according to his covenant, will reform all, and give me a minde to know him, and his will; and a memory to hold faſt what I know: he will give me a heart to love him, to fear him, and to obey his Commandements. I ſhall have Chriſt his power, to ſtrengthen and uphold me; his Wiſdome, to inſtruct and direct me, and his Spirit to work all needfull graces in me, ſo that all the powers of Hell ſhall never be able to prevail againſt me, much leſſe ſhall the afflictions of this world be able to ſeparate me from Chriſt Jeſus. I need not fear any evill: For all ſhall work together for the

best to me, neither can I want any thing that is
Rom. 8. good, for *God having given us his Son, how shall he not with him give us all things?*

Thirdly, we must determine and endeavour to lead a new life, bringing forth the fruits of Repentance, Faith and Love, more abundantly than in former times; as having renewed our Covenant with the Lord for that purpose: and therefore when we finde any sinfull motions stirring within us, we should reason thus; Did I not at the Sacrament vow and covenant with God to strive against all manner of corruptions? and did I not receive the seale of the Covenant in assurance that I should have power and strength against them? why then should I yeeld unto them? why should I be any longer in bondage unto them? Nay, I will not serve sin in the lusts thereof, but will resist it, and by the power of Christ I shall get victory over it: for the Lord hath said,
John 1. that *sin shall not have dominion over us.*

So also when we find want and imperfections in our best services, as coldnes in prayer, distractions in meditating, unfruitfulnes in hearing, deadnes in singing of Psalms, &c. as also impatience or faintheartednes under crosses, disgraces, persecutions, &c. Let us then relieve our selves with these or the like meditations; was I not lately at the Lords Table, where I received a pledge of my ingrafting into Christ, who is the true Vine? and is there not in him sufficient juyce of all good graces to be derived to every branch that is in him? And is not the second *Adam* as able to convey his vertues into me, as the first *Adam* was to convey his corruptions? why then should I not seek to him in assurance of obtaining strength

to

to do and ſuffer whatſoever he will have me? yes, I will run unto him, and crave power and ability from him, and asking I ſhall obtain, he hath ſaid it that will never falſifie the leaſt part of his truth. Rom. 6.14.

May it not then be concluded, if immediately unto the receiving of this Sacrament we grow worſe then we were before, that we came unworthily thereunto.

Yes verily: if we be indeed worſe, and not in our own conceit onely, it is ſure that there was ſome ſinne or other unrepented of, lying upon our conſciences, which cauſed Gods Ordinance to be ineffectual. Indeed, the worthieſt Receivers in their own imaginations, and through Satans falſe ſuggeſtions, ſeem unto themſelves to be worſe, (when in truth they are not ſo) becauſe they feel their corruptions ſtirring more violently, and temptations ruſhing upon them more fiercely than ever before: but this is ſo farre from being an argument of unworthy receiving, that if they ſet themſelves to reſiſt in this combate, there can be no more evident teſtimony of their worthy receiving: for now that their ſin hath had a deadly blow, it beginneth (like a mad Bull in the ſame caſe) to rage more furiouſly: and Satan being diſpoſſeſſed of his holds, plyeth his buſineſs with new and fearful aſſaults, and therefore ſuch have no cauſe at all to be diſmayed, but rather very good cauſe to be comforted.

But (will ſome ſay) what ſhall I think of my ſelfe in this matter, when I finde that whereas I reſolved upon new obedience, I come ſtill far ſhort of that which I am deſirous to perform?

You need not diſcourage your heart for all this: the ſight of your imperfections argueth that your eyes

See the Sermon on Isa. 28. Doct. 1.

eyes are more enlightned than in former times, that you have gotten an humble and lowly conceit of your self, and your good deeds, which are things very pleasing unto God: neither doth he require such strict observation of the Commandements, as that we should obey them in perfection, but only that we should consent in our hearts, and labour in our practice to yeeld obedience thereunto: which if we can do, the Lord will graciously accept of us, and of those duties which we perform, seeing that we fail not in the substance of his service, but onely in some circumstances, and that full sore against our wills.

See the Serm. on 2 Chr. 30. Doct. 3.

THE

THE FIRST SERMON OF THE LORDS SUPPER:

PROVERBS 28. VER. 13

He that hideth his sins shall not prosper, but he that confesseth and forsaketh them, shall have mercy.

THE drift and purpose of these words, is to stir up all men to true Repentance: whereunto that they might be the sooner induced, and therein better directed, he sets down.

First, the miserable condition of impenitent persons, whose prosperity is to cloak their sins: concerning whom he pronounceth, that they *that hide their sins shall not prosper*: so long as sin is covered, it prospers in the Soul, & so long as sin thrives in the soul there can be no true prosperity in the state, either for inward or outward things.

Secondly, the happiness of penitent persons: *they shall find mercy*: whatsoever their iniquities have

have been, they ſhall be received into Gods favour, and finde all the fruits thereof, ſo that they teſtifie the ſoundneſſe of their Repentance by the performance of theſe duties following, to wit,

Firſt, that they come to a plain and ſincere confeſſion, which is oppoſite to the former hiding, [*but he that confeſſeth, &c.*

Secondly, that they grow to a general reformation, implyed in theſe words (*and forſaketh them.*]

Ver. 13. *He that hideth his ſin ſhall not proſper, &c.*

From theſe words this Doctrine evidently riſeth: that the harbouring and hiding of ſin hindreth all true proſperity and mercy.

Doct. 1. Hiding of ſin, hinders mercy.

Whereſoever ſin hath allowance and entertainment in the heart, ſound happineſs is as far from that Party, as he himſelf is from uprightneſs and goodneſs: God never caſteth away his kindneſs upon them that endeavour not to caſt all ſin out of their ſouls. This point is made clear unto us in the *Pſalme*, where the Prophet deſcribing a righteous man, and ſhewing that he, and he alone is a bleſſed man, ſets him out by this, that in *his ſpirit there is no guile*: [Thereby implying, that guileſulneſs and bleſſedneſſe never go to together: He that with a falſe heart favours himſelf in any ſin, hath obtained pardon for no ſin, neither is he purged from any ſin, what ſhewes ſoever he may make to deceive himſelf and others. And therefore all his iniquities ſhall be charged upon him, the leaſt of which is ſufficient to make him accurſed: and then how far ſuch a one is from happineſs and true proſperity, any one may judge that hath the ſpirit of diſcerning: & this point *David* in that

Pſal. 2.

Uſe. 2.

Pſalme

Pſalme maketh plain, by giving an inſtance in his own perſon. He was no hypocrite indeed, yet had hypocriſie at that time a great place in his heart, and thereupon he began to hide his ſin, and to invent ſhifts and devices to cover the ſame: but what followeth hereupon? *when I held my tongue* (ſaith he) (to wit, from confeſſing my ſin, as afterwards by his contrary practiſe it is apparent) *my bones conſumed, &c.* There he ſhews in many words what perplexity he was in when he was negligent in ſearching out his corruptions, and his heart had made a kind of confederacy with ſin: that howſoever he was not utterly excluded from right to Gods favour and true felicity, yet for that time he could have no ſound feeling nor comfort of it, till he betook him to true and hearty confeſſion; but then allwas helped and remitted, as in that *Pſalme* it followeth *Then I acknowledge my ſin unto thee, neither hid I mine iniquity: for I thought I will confeſſe againſt my ſelf my wickedneſs unto the Lord, and thou forgaveſt the puniſhment of my ſin.* Verſe 3. Verſe 4.

To this ſame purpoſe there is a heavy threatning denounced againſt this diveliſh cunning and craft in covering of ſin, by the Prophet *Iſaiah*, *Woe unto them that ſeek deep to hide their counſel from the Lord, &c.* They that have ſuch skill and art to hide their wickedneſs in the dark, and to carry bad matters covertly and cloſely, what do they get by it? they think therby to have the credit and reputation of wiſe men, and deep politicians: but the curſe of God belongs unto them, which there is denounced againſt them, and ſhall purſue them, & his hand ſhall find them out, with all their wretched and ſinfull plots and devices, which Iſa. 29. 15.

they

they have hatched in the secrets of their braines, and thought to keep close from God and Man: and he shall bring to nothing both them and their counsels: for all their deep reaches God can over-reach them, and his judgements shall overtake and overthrow them.

Iob 20. 1. Agreeable to this is the place of *Iob*, where it is said, *That when wickednesse is sweet to a man and he hides it under his tongue, and favours it, &c. Then his meat shall be turned into gall of Aspes, &c.* There that holy man of God sheweth, that when any one is a favourer and hider of sin, every thing that should be for his good, shall turn to his hurt; his ordinarie food, his wealth, substance, and in a word, whatsoever otherwise might be comfortable unto him, all shall go crosse with him nothing shall be prospered and blessed unto him. These places do in part, manifest unto us the danger of this cloaking of sin: what misery it brings; what happinesse it deprives us of: yet besides those, there are reasons that may more clearly evict and prove that it must needs be so: for,

Reasons. 1. First, the causes of this hiding of sin are naught: which are these following.

The causes of hiding of sin 1 *Love of it.* 1. The first is love of iniquitie: for sin is of that nature, that it will never tarry but where it is loved and much made of: it is such a guest as rough entertainment would drive away in a short time.

Iob 20. 12. And that such do love it, is very evident in that former place of *Iob*: where it is said, that first, *wickednesse is sweet, and then they hide it.* Look what appetite and eager desire any one can possibly have after pleasant meats & dainty dishes: the same or greater have they after sin, the love where-

whereof must needs be odious, because it is Gods utter enemy, and therefore the hiding of it must needs be dangerous.

2. A second cause of this is Hypocrisie, that men would fain seem better than they are, and therefore they hide that naughtinesse which is in them indeed, and make a shew of that innocencie which they are far from. This was the cause that made *David* to dissemble and cloak his great offence in the matter of *Uriah*, as the Holy Ghost testifieth in the Book of the *Kings*: where it is said, "that *Abiahams heart was not perfect with the Lord his God, as the heart of David his Father, who did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the days of his life* (to wit, of set purpose, and against his conscience, with any allowance and approbation) *save only the matter of Uriah the Hittite.* As if he should have said: Therein indeed he was false hearted; and that was the reason why he was so long ere he acknowledged his grievous sin, and why he fell to devising of naughty shifts for the covering of his wickednesse, which brought him little prosperitie: nay, so far was he from gaining any thing by it, that even one yeares cloaking of sin, procured him many sore and grievous troubles, inward and outward, for many years together. Thus we see the causes are bad, to wit, love of sinne, and damnable hypocrisie.

2 Hypocrisie

1 King. 15. 3. 5.

Neither are the effects any better: for, whosoever doth thus cover his sins,

2 The ill effects

1. First, he cannot pray: for (saith *David*) *If I regard wickednesse in my heart, God will not hear me.*

1 It hindreth Prayer.

me. Sins acknowledged and bewayled, quicken
Psal. 66. 18 Isai. 59. 2. us to prayer: but sins allowed and maintained, utterly disable us for prayer; for they make a *separation betwixt God and us.*

2 Secondly, such a one can have no benefit by
2 It keepeth us from benefiting by the Sacrament the Sacrament; as we see by *Judas*, who being a cunning Hypocrite, and a hider of mischievous Plots against his Master, whereas he was deviliſh enough before, he was wholly possest by Satan after the eating of the Passeover, and the receiving of the Lords Supper: For so the Evangelist testifieth. That *after the sop* (as also after the other Sacrament ministred at that same Meal) *Satan entred into him*; meaning, more fully than ever be-
Ioh. 13. 27 fore. The like may be said of *Simon Magus*, *Acts* 8. *verse* 20. &c.

3. Thirdly, the Word is altogether unprofitable unto such: it is choaked in the heart, that is, corrupted with sin: it is even like pure Seed cast into a filthy Sinke. Thus we see, both by the causes and effects, how hurtfull a thing this hiding of sin is; and how it stands in the way of all true prosperitie, to keep the same from coming unto us.
Or, by the Word. Luke 8

But against this it may be objected, That it
Objection. Psal 73. seemes to be untrue, that those that entertain and nourish sin in their soules, shall not prosper; for none prosper more than such: they commit hainous and scandalous evils, and boast of them, & yet have the World at will, and more than their hearts can wish. And on the contrarie, *David* saith, *when*
Psal. 38. 18 *I declare my pain, and am sorry for my sin, then mine enemies are alive, and are mighty, &c.*

Answer Prospering in e. But for the satisfying of this doubt, we must know, that howsoever these ungodly ones hold

up

up their heads, and prosper, and bring many of their purposes to pass, yet none are more wretched and miserable than they. There is no more certain sign of Gods heavy displeasure, than for one to thrive in his ungodly courses. That Child whom the Father loves, he will correct betime; and so dealt God with *David*: There were many greater offenders than he in Israel, and yet none was so much scourged, because none was so well beloved. But for one to escape the Rod, and to be still further given up to his own hearts lust, to commit sin with greedinesse, this is the most heavie stroke and fearfull judgement that can possibly fall upon any man: For by this means he still heapeth up wrath against the day of wrath, and the declaration of the just vengeance of God upon all unrighteous and unholy persons, when the Lord shall pay him home at full for all his evil thoughts, words and works.

vil courses are a sore plague of God.

Rom. 2.

Use 1. 4 Sorts reproved.

Since then it is plain, that hiding of our transgressions stops up the passage against all true prosperity, this makes for the reproof of four sorts of men that offend in this point: namely.

1. First, of those that are altogether blinded with ignorance, and know not sin, nor the differences of sin, which are greater, which lesser. For, till the Lord inform men by his Word and Spirit, they can never see these things; never discern betwixt good and evil, nor betwixt evill and evil which is more or lesse offensive. For it is light that discovers darknesse, and therefore they being destitute of the true understanding of the Word, and so consequently of the Spirit, must needs fail in the discerning, and so also in the discovering and layingopen of their corruptions, and therefore fail of sound happinesse. 2. Secondly

1 Ignorant persons.

2 Deniers of sin. Acts 5. 2 King. 5.

2. Secondly, this is for the reproof of another sort that are worse than the former, who having the knowledge of sin do yet deny their faults when they are told of them, as *Ananias* and *Saphyra* did, and as *Gehezi* did when his Master examined him. Those sins that are smothered and carried so closely, God will manifest and discover as openly as he did theirs: laying upon the one, the punishment of a sudden & strange death, and on the other, the Leprosie of his flesh, as a means to cleanse his soul.

2 Disguisers of sin.

3. Here also are another kind of hiders to be condemned, that will not grosly deny the fact, but will cloak it, and disguise it, and give good names to foul faults.

Inconveniences that ensue on gaming

Such are they that would have their gaming, and unthriftinesse, and cousenage, to go under the name of recreation; and all their lewd meetings and abuse of the creatures of God, and of the glorious and fearfull name of God, under the title of good-fellowship, and merry meetings, &c. And so for other notorious and grievous sins, which they paint over with fair colours: but do such prosper? When they get a little money, do they not lose more in their souls than that comes to? and do they not bring upon themselves hardnesse, and prophanenesse of heart: blindnesse and stupidity of mind: unreadinesse and unfitnes for any good thing: unwillingnesse to read, hear, meditate, and confer of holy things? are they not afraid to come into Gods holy presence in prayer, to be in the company of such as will admonish or rebuke them; to be alone in the night, at such times as the Lord doth waken their drowsie consciences? to say nothing of many foul brawles,

and

and other hainous evils, which do usually accompanie such exercises.

So others, when they are passionate and distempered; tell them of it, and their answer is ready; What would you not have a man angry with sin? O this is base hypocrisie, and sinfull disguising of your fault: for tell me, you that can be so eager against smal offences in others, when they concern your self, do you not bear with greater faults both in others & in your self when they do more neerly touch the glory of God? your own heart tels you that it is so; & therefore never suffer your violent distempers and outrages to go under the vizard of zeal against sin, but let them go for hatefull passions as they are. *Note.*

Others we shall find that will tearm their covetousnes frugality, their pride in apparel comelinesse and decency, and the like: all which persons little consider what great injurie they do to their own souls this while: for now the Word cannot cure them of those sins which they would fain think (though their hearts tell them otherwise) to be no sins: they can never humble themselves by repentance for them; and therefore they stand guilty before Gods judgement-seat to answer for them, besides all the hurt they shall in this life sustain in regard of them. *Hurt that comes by disguising of sin.*

4. A fourth sort that come under this reproof, are such as therein shew themselves to be clokers of sin, that they do not use diligence to find out their sins: such as are partial in dealing with their own souls, and in searching to find out their corruptions; that are loath to dig too deep, and throughly to ransack the loathsome corners of their hearts. He that doth not his best endeavour *4 Such as are negligent in searching out their sins. Psal. 4.4.*

to come to the sight of his secret sins, is esteemed of God to be a hider of them, and shall be destitute of that happinesse and comfort that otherwise he might enjoy: and therefore as *David* exhorted his enemies for their good to *examine their hearts upon their beds*, that so they might desist from standing out against him: so he practised it himself for the good of his own Soul, that he might not long go astray from the ways of the Lord. *I have*
Psa. 119 9 *considered my waies* (saith he) *and turned my feet into thy Testimonies.*

Use 2. When we prosper not, fall to examination.

Secondly, this serves for our instruction: if we find that we do not prosper in the things of the Lord, or of the world, let us examine if there be not some secret sin that is the cause of it. One comes to the Word preached, and findes no help thereby, against the corruptions unto which he is inclined; nor for the practise of good duties, unto which he is exhorted: he cannot perceive, that there is wrought in him any great love unto the Saints, to the Ordinances of God, or to the coming of Christ, &c. But he is dull and heavy when he is at it, & as dead and lumpish when he is gone from it. Let him search, and he shall find, that there lies in his heart some sin unrepented, or the guilt of some duties unperformed, the venome whereof doth so poyson his conscience, that the Word of life can find no place there; for when the Word comes to a pure heart, it will enter, and worke effectually.

Another comes to the Sacrament, and finds no benefit thereby. Let him looke, if there lurke not within him some hidden corruption, that is the cause hereof: for the Sacrament is mighty in operation, if it be received with a pure and holy

holy affection; it is the very communion *of the Body and Blood of Christ*. And therefore search & cast forth that ill Leaven that hath infected thy heart, & hindred thee from the comfort of this excellent Ordinance of God. And the like may we say for Prayer, and any other of Gods Ordinances. 1 Cor 10.

Likewise for the things of the world: Do we not prosper in our estate, in our Bodies, in our Children, &c. Let us make tryal, if there be not some wickedness that hath countenance with us: and if there be, thence (may we be sure) comes all our woe. They that will not grieve for sin, because it is sin, shall be driven to grieve for it, by many sore troubles: and they that are insensible of it when it is committed, shall be made sensible in the end, by feeling it punished. And this is a good use that is made of the troubles of Gods Church, in the *Lamentations* of *Jeremy*: *Wherefore* (say they) *is the living man sorrowfull?* Why doth he turmoyle and vex himself *Man suffereth for his sin*. What is the conclusion? *Let us search and try our wayes, and turn again unto the Lord, &c. We have sinned and rebelled, therefore thou hast not spared, &c.* Note, Lam. 3. 39 40.

But we know no special sin, that should procure this hand of God against us. *Objection.*

Try your own hearts and ways diligently: and then, if you finde no such iniquity, your crosse is in Mercy, and not in judgement; for Trial, and not for Punishment; a Medicine, to purge and cure; and not a Poyson, to infect and destroy. But if we will have this comfort, we must strive to finde out what is principally amisse in us; for the heart is deceitfull above all things, & the Devill would make us think that great faults are but *Answer.*

Ier.17.9. Ier.17.10. Heb.4.12. small faults, and that small faults are no faults. Let us therefore bring our souls to the Touch-stone of Gods Law, and then we shall not be deceived: as he himself saith; *I the Lord search the heart*: So his Word is a discerner and a discoverer *of the thoughts and intents of the heart*, and will make us able to descrie the same. And this let us be assured of for our comfort, That he that is truly desirous and withall industrious to find out his special sins he shall have them discovered unto him; because that is the end why God smiteth him (as may appear by that former place of the *Lamentations*) that he might be brought to the sight and sense of his transgressions, and to sound humiliation for them. And therefore, they that upon a good and conscionable search made, can discerne of no grosse or presumptuous sin in themselves, may be comforted, notwithstanding their crosses, and rest fully assured, that God will not lay any thing to their charge, because they are enemies to sin, and not lovers or maintainers of the same. And thus much for the first Point. It followeth.

Note.

[*But he that confesseth.*] This is contrary to the former hiding of sin, when we so search and sift our hearts, that we come to the knowledge of our offences, and the acknowledgement of the same before the Lord. Whence this Doctrine may be gathered: that,

Diff. 1. Whosoever would find pardon for his sins must confesse the same.

2 Confession necessary, before remission: He that looks for remission on Gods part, must bring confession for his part: whersoever sin is unacknowledged, there it is unpardoned: no mercy, till there be a sight and confession of iniquitie.

There-

Therefore *Daniel* confeſſeth his own ſins, the ſins of the people and the ſins of their fore-fathers; and aggravates the ſame in many words ſaying, *we have ſinned, and have committed iniquity, and have done wickedly, yea we have rebelled and have departed from thy precepts, and from thy judgments. we would not obey thy ſervants the Prophets that ſpake in the Name, &c. Unto us appertaineth open ſhame, to our Kings, to our Princes, and to our Fathers, &c. For we have not obeyed the voice of the Lord our God, &c. Yea all Iſrael have tranſgreſſed the law, &c. Therefore the curſe is powred upon us,* Dan. 9. 5, 6, 7, 8, 10.

And thus doth *Ezra* likewiſe in the behalf of the people that had taken ſtrange wives: for having *rent his clothes and his garment, he fell upon his knees, and ſpread out his hands unto the Lord his God, and ſaid, O my God, I am confounded and aſhamed to lift up mine eyes to thee my God: for our iniquities are increaſed over our head, & our treſpaſs is gone up to heaven, &c.* Ezra. 9 5, 6.

The ſame courſe doth *Nehemiah* take: for thus he ſpeaketh in the name of all Iſrael, *We have grievouſly ſinned againſt thee, and have not kept thy Commandements, nor the Statutes, nor the judgements which thou commandeſt thy ſervant Moſes, &c.* So thoſe that beleeved. *Act.* 17. 19. *came and confeſſed and ſhewed their works.* Neh. 1. 7.

And there is reaſon to prove that this confeſſion is verie neceſſarie, if ever we would find favour with God: for, *Reaſons*

1. Firſt without it we have no promiſe belonging to us: as God cannot in juſtice with-hold mercy from ſuch as plainly lay open their tranſ- God can-

greſſions before him: ſo can he not without violating his truth, vouchſafe mercy to thoſe that ſmother and hide their ſins from him: for thus runs the promiſe; *If we acknowledge our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe*: Whence we ſee that where there is a true acknowledgement of ſin, there is promiſed both a true remitting of ſin, and purging from ſin: but where that is wanting no ſuch thing can be expected.

not in Juſtice forgive ſin unleſſe there be confeſſion 1 Ioh. 1.9

2 Secondly, thoſe muſt needs have the gate of mercy ſhut againſt them, that do not confeſs their faults unto the Lord, becauſe acknowledgement of our guiltineſſe is one of the firſt fruits of true Repentance, and one of the chief teſtimonies of a true penitent heart. As is manifeſt in *David*, who, when his heart ſmote him after he had numbred the people, dealeth plainly with God; *O Lord* (ſaith he) *I have ſinned exceedingly in that I have done, Now O Lord I beſeech thee, take away the treſpaſs of thy ſervant, for I have done very fooliſhly*. And all thoſe that are truly and throughly wounded in their ſouls for their offences, as *David* then was, will inforce themſelves to do as he did; for till men frame to this confeſſion, it is certain they are not yet at warre with their ſins.

2 Without it there is no repentance.

3 Thirdly, to the intent we may the ſooner be perſwaded hereunto, we muſt underſtand that this is a very ſoveraign preſervative againſt relapſes and backſlidings: for he that hath once done this pennance before Gods Iudgement-ſeate, it will be ſuch a corroſive unto his heart, that he will hardly fall into thoſe open and groſs ſins twice, which he hath ſincerely and heartily acknow-

3 It is a preſervative againſt revolting.

knowledged once. When *Peter* & *David* and *Paul* had attained to this, and laid open their sins in an unfained confession of them to the Lord, they never returned to those ill practises again. Infirmities and slips they had many in other kinds, but they were so fenced and fortified against those particulars, that they stood strong against them, and never fell again into them whiles they lived. *Objection.*

4 Fourthly, this is a very effectual means to quicken us unto prayer, and therefore still in the Scripture we shall finde that where there hath been hearty confession, there have followed as hearty Petitions; as we see in the former example of *Daniel* & *Nehemiah*. For how vehement their requests were, may appear in the places before alledged, by the manner of putting them up, *O Lord hear, O Lord forgive, O Lord consider, and do it* (saith *Daniel*) *defer not for thine own sake, O my God.* And *Nehemiah* cometh with the like importunity, *O Lord God of Heaven, the great and terrible God that keepest covenant and mercy, &c. I pray thee let thine ears be attent, and thine eyes open to hear the prayer of thy servant, which I pray before thee daily day and night for the children of Israel thy servants. O Lord I beseech thee, let thine eare now hearken to the prayer of thy Servant, &c.* 4 It quickens unto prayer. Dan 9. 16. Neh 1. 5. 6. 11.

5 Fiftly & lastly, this is a very great means to glorifie God: in which regard *Iosua* said unto *Achan*, *My son I beseech thee give glory to the Lord God of Israel, and make confession unto him: and shew me what thou hast done, hide it not from me.* Now if any require, how we by this meanes should glorifie God: I answer, that we give him the glory: first, of his truth, in acknowledging that 5 God is glorified thereby. Ioh. 7. 16.

which his word chargeth upon us: secondly, of his Iustice, if he should proceed against us: and thirdly, of his mercie, in that we thereby imply, we have hope that he will forgive us. For if we did expect no favour, we should never discover our filthy nakednesse before the eyes of the righteous Iudge of heaven and Earth. Sith then, that without this confession there is no promise made unto us, no sound repentance in us, no ability to resist corruption for the time to come: and whersoever this is (on the contrary side) it puts life into our prayers, and bringeth honor unto Gods name the point is cleere and evident, that this confession is so necessarie, that without it, there is no mercy to be looked for from God.

Vse 1. Which maketh for the just reproof and condemnation of those that fail in this dutie. They pretend they would fain have God to pardon their sins, but they will bring no bill of inditement against themselves; only in general they will acknowledge themselves to be sinners as they are, but will owne no particulars at all. They have some wit and skill to set out other mens sins to the view of the world, in every branch and circumstance thereof: so that many times they make them greater in appearance than they are indeed, but come to any offence of their own, and if you cannot prove it, they will not confesse it; if you can prove it, they will excuse it; It was not long of them, such and such provoked them, or inticed and allured them: but that would not serve *Adams* turn, that *Eve* perswaded him to eat of the forbidden fruit: neither would that cleere *Ahab*, that *Iezabels* hand was chief in the murdring and robbing of *Naboth*. They should rather have harkned

Note.

ned to Gods voice, than unto the wicked counſels and perſwaſions of any: and if they had any work of Gods ſpirit in their hearts, they would charge themſelves and not others. For grant that the occaſions of their fall were from others, yet the cauſe was in themſelves, even their own curſed corruption, and rebellious diſpoſition. And therefore their labouring to put off the blame and ſhame of their ſins upon others, evidently proclaimeth that they have not an underſtanding mind, nor a broken and humble and penitent heart. And the like may be ſaid of thoſe that howſoever they will come to a recital of divers miſdemeanors, either before God or men, or both: as the quality of their offences require: yet they do it ſo ſlightly and coldly, that though they name particulars, it is ſure they are not touched with them: ſuch a cold Confeſſion will bring as cold conſolation; their faint and careleſs ſuing for pardon, is the next way to procure them a denial.

Uſe 2. Secondly, this is for inſtruction, that we do our beſt endeavour to learn this Art of acknowledgeing our ſins aright: let us leave off aggravating of other mens faults, and paſs a hard cenſure and tentence upon our own: for that will procure us moſt favour, and the largeſt meaſure of mercy from the Lord.

Note. With earthly Judges, the more is confeſſed by a Malefactor, the worſe it is likely to go with him: but it is otherwiſe with the great Heavenly Judge: the larger and freer our confeſſion is, the eaſier and ſurer and ſpeedier ſhall our remiſſion be: *If we iudge our ſelves, we ſhall not be condemned of the Lord.* 2 Cor. 11.

Now to the intent we may perform this duty the

the better, it will not be amiss to set down some Rules for our direction herein.

Rules for confession.

We must know therefore that in sound confession, these things are requisite:

1. That it proceed from a good root.
2. That it be performed in a good manner.

1. For the first: if the root be rotten and corrupt, the fruit springing from thence, cannot but be distasteful to the Lord.

Now, that the root may be sound, these things must be looked unto in our confession.

1. That it proceed from a hatred of sin.
2. From hope of mercy.

1. The root of confession must proceed,

1. Concerning the former, whersoever the hatred of sin is wanting (as it was in *Saul* and *Pharaoh*, when they made acknowledgment of their offences) it is plain that the parties confessing are not weary of their sins, but of their plagues, as *Pharaoh* was: that their acknowledgment proceedeth not from inward remorse for their faults,

1. From hatred of sin. When and why hypocrites confess.

but from some sudden passion, and from the force of their natural Conscience; as in *Saul* it is evident: for both of them fell presently to their old works and ways again, and returned with the Dog to their vomit, and with the Sow to their wallowing in the mire; and so it is with many: when the snares of death lay hold of them, or some heavy plague lyeth upon them, or the flashings of a guilty Conscience begin to scorch them, they are in great perplexity and anguish, even at their wits end, and know not what to do, nor what course to take for the obtaining of some ease: And then even as a Dog that hath overgorged his stomack, will vomit up that which paineth and troubleth him: so will they in like

ease

caſe vomit out ſome paſſionate confeſſion: look what cometh firſt to their minds, and moſt troubleth and frighteth them, out it ſhall to one or other. But as the Dog when he is eaſed of his former pain, will return again to his loathſom vomit, and eat up that which before he had rid his ſtomack of: ſo will they betake themſelves to their old cuſtom and faſhion of life again, and fall to the freſh practiſe of thoſe odious and monſtrous evils which upon the bed of their ſickneſs, or in the day of their heavineſs, they in a word acknowledged and renounced as vile and abominable. If now of Dogs they had been made ſheep, they would never have lapped up their filthy vomit again; that were enough to poyſon a ſheep, that pleaſeth a Dog.

And as *Saul* and *Pharaoh* dealt, ſo did the Iſraelites in the ſame ſort: when the wrath of God lay heavy upon them, *and he conſumed their days in vanity, and their years in mourning, &c. they returned and ſought God early:* But how? *they flattered with their mouth, and diſſembled with him with their tongue; For their heart was not upright with him, neither were they faithfull in his Covenant.* Pſ. 78.33, 34.36,37.

When miſery preſſed ſore upon them, then they ſeemed to fall out with their ſins, whereas in truth they fell out only with their croſſes, as the effect ſhewed, in that when their diſtreſſes were over, they ſinned ſtill againſt God, and provoked the moſt High, by their rebellions. *Note.*

This then is the firſt thing neceſſarily required when we make our Confeſſion, that it proceed from a hatred and indignation againſt our ſins, and againſt our ſelves for the ſame, 2 *Cor.*7.11.

2. From hope of mercy.

A second thing is, that it must come from hope of mercy: For, if that be wanting, our confessing will but be a witnessing against our selves for our deeper condemnation. And God may justly say unto us, as he did to that unprofitable servant in the Gospel, *Out of thine own mouth will I condemn thee, thou evil servant.* If we plead guilty, and do not sue for a pardon (as we will never if we be destitute of hope) our case is so far from being made better, that it is a great deal worse. *Judas* confessed that he had sinned, in betraying innocent blood; yea and made restitution also: but it was wrested from him through the horror of his Conscience, and the fearful apprehension of Gods wrath, beating upon his sinful heart; and therefore not expecting any mercy for his hainous offence, he never offered any prayer to God, but made a quick dispatch of himself. Whereas, if his confession had been joyned with hope of favour, he would have fallen to mourning and lamentation for his sin, and so to an earnest craving of pardon for it. Thus we see what is the root of sound Confession.

Luk 10.13

2. The manner of confession

It followeth to be considered, how it may be made in a good manner.

1. It must be hearty.

And the first thing in that is, that we confess heartily and sincerely with sorrow and shame, that we have provoked so gracious a God: So did the Publican, when he smote upon his breast, and said, *Lord be mercifull unto me a sinner.* And so did *Ephraim*: of whom the holy Ghost speaketh in this manner. *I heard Ephraim lamenting thus: thou hast corrected me, and I was chastised as an unlamed Calf, &c. Surely after that I converted, I repented: and after that I was instructed, I smote upon*

Luk.18.13
Jer.31.18

upon my thigh: I was ashamed, yea, even confumed, because I did bear the reproach of my youth. Where it is declared, that after they had been long and grievously afflicted, and began at length to be soundly humbled, they did not only see and acknowledge their sins, but were vexed and troubled, and even confounded at the consideration, and in the confession of them; yea, even of the follies and vanities of their youth, contrary to this practise of theirs, is the custom of many, who will reckon up and recount their several iniquities before the Lord; but they do it so idly and drowsily as if it were nothing to offend him. Whereas if a child should come with such a rude and bold confession of his faults to his parents; or a wife speak so sleightly of her unchast and unholy behaviour before her Husband, they would dislike the confession of the faults, as well as the faults themselves: and all that heard them would cry out upon them, there is an impudent Wife, and a graceless childe. And we must not conceive then, that God will be pleased with such lame and maimed Sacrifices. Let none be deceived, God will not be mocked: he pronounceth him accursed, whosoever he be that doth the work of the Lord negligently.

Drousie confession hatefull.

Jer. 48. 2.

A second thing to be observed in the manner of it is, that we confess not our sins in the lump only, and by whole sale as it were, but that we bring before his holy eyes our particular and special sins, which will be to us a testimony of great uprightness; for we are naturally prone, either to content our selvs with a generality of Confession, that we are great sinners, the Lord be merciful unto us, &c. which we may do for our credit, because

2. It must be particular, and of special sins.

Note this corruption.

cause we should be esteemed penitent persons: or if we come to particulars, we will rather meddle with any than our beloved sins, which are so deeply rooted, that we must break up the fallow ground of our hearts, and put our selves to pain before we can be purged from them. This therefore argueth great sincerity, when we can bring our capital and head sins to Arraignment: as the holy Apostle *Paul* did, when once he was throughly converted: *I was* (saith he) *a blasphemer, and a persecutor, and an oppressor.* And likewise *Ezra*, who acknowledged in the behalf of the people their main great sinne of marrying strange wives, whose practise if we can follow, we shall have that good evidence of soundnes and uprightnes in our souls that they had.

1 Tim. 1. 13.

Ezra 6.

Use 3. 3. Thirdly, this makes for the singular comfort of Gods children, that can particularly aggravate their secret sins, that no body in the world can touch them for: their beloved sins, which heretofore they would not for a kingdom have parted from. That no malicious revengefull wicked man can so set out the faults of his enemy, whom he hates with a deadly hatred, as they can the corruptions of their own hearts and lives.

This is a sign that their Consciences are touched by the holy Spirit of grace, whose special and proper work it is, to convince the heart of sin, *John* 16. *ver.* 18. Such have lowly minds, and broken hearts. The Law may make one confess his faults to men in a passion, but it can never make a man lay them open before God in true contrition: that is a work of the spirit of Jesus Christ. Let such go on still, and they shall finde

good

good ſucceſs; We are given to ſpeak the worſt of our adverſaries, and to ſet forth their vile practiſes to the uttermoſt, before ſuch are able and ready to take them down: what greater enemy have we than ſin? And where can we complain better than unto the living God, who is of infinite mercy to pardon, and of infinite power to ſubdue our greateſt and ſtrongeſt corruptions? Let us make our moan to him, and he will have compaſſion on us: for he knoweth our hearts, and the venom and ſtrength of our corruptions, better then we our ſelves do; and if we confeſs them heartily, particularly, and conſtantly before him, he hath given us two pawns, to wit, his faithfulneſs, and his Juſtice, for the remiſſion and ſuppreſſion of them: If he ſhould not forgive us, and heal our natures when we have done our part, he ſhould forfeit his Truth and his Juſtice, which cannot be changed, but continue the ſame for evermore. *Note.* 1 Joh. 1.9

[*And forſaketh them*] This muſt, and will follow upon the former: and this offereth unto us another point of Doctrine, namely: that,

It is not ſufficient to confeſs ſin, but we muſt alſo leave and forſake it. *Doctr.* 3.

We muſt renounce and abandon the allowance of every infirmity, and the practiſe of every groſs ſin. Sin muſt be renounced as well as confeſſed.

This, as it is commanded by the Prophet *Iſaiah*, who ſaith, *Let the wicked forſake his ways, and the ungodly his own imaginations &c.* So was it practiſed by thoſe worthy and excellent Converts, mentioned in the *Acts of the Apoſtles*, who did not only acknowledge their vile and naughty practiſes, but to ſhew their thorow deteſtation of Iſa. 55.7.

of them, and their reſolution to forſake them, brought their curious Books and burnt them openly, though the price of them amounted to a great value: that ſo, thoſe that had been witneſſes of their ſin, might alſo be witneſſes of their Repentance: and that neither themſelves nor others might be infected by thoſe Books afterwards: and that thoſe whoſe hearts were not yet touched with remorſe for that ſin, might by their example be drawn to a diſlike of it, and to hearty ſorrow and repentance for it.

Note.

And that a ſound confeſſion, and a holy Reformation go together, might be further proved, by the examples of *David*, of *Peter* and *Paul*, which were formerly alledged, who having once made acknowledgement of their ſinnes, never fell to committing of them any more. And reaſon will ſhew the ſame more fully and clearly: for,

Reaſons.

1. Firſt, If there be not a leaving of ſin, ſure it is, there is no ſound Repentance; for, if there were the thorow hatred and unfained ſorrow for ſin (beforementioned) it would kill the ſame at the very root, and then it would die alſo in the branches.

1. Without Reformation, there is no ſound repentance.

2. This redreſſing of a mans ways, as well as confeſſing of his faults, is very needfull, becauſe otherwiſe one can have no aſſurance that he hath Faith; for that purifies the heart, and if the heart be clean, all that proceeds from it will be anſwerable thereunto. A pure fountain cannot ſend forth impure ſtreams.

2. No faith.

Act. 15.9.

3. There is not the Spirit.

3. Further, he may be certain, that the Spirit of Chriſt dwels not in his heart: for whereſoever that takes poſſeſſion, it expels ſin, and will not

not ſuffer ſuch filthy ware to reſt in that room where it doth remain: and if it be not in the Ware-houſe it cannot be brought forth into the Shop.

This ſerves for the reproof of thoſe, that ſay, and will ſtand to it, that they have repented, and do repent daily: and why? they confeſs their ſins every day. But have they mended their faults that they have ſo often confeſſed? Nay, they cannot ſay ſo: though they repent every day, they mend no day; then let them look for no mercy. But to come more nearly to ſuch kind of men; they affirm they have acknowledged their ſwearing and blaſpheming: their drunkenneſs, and ſwilling: their brawling and contending; their railing and reviling of ſuch as are better then themſelves: they have confeſſed theſe and the like to be great faults, and have been ſorrowfull in their hearts for them: but have they left theſe foul ſins? O no, fleſh and blood is weak; and all have their infirmities, and ſo have they infirmities. Nay, theſe are groſs preſumptuous evils, and ſuch as howſoever being weighed in the ballance of the fleſh, they ſeem light; yet being weighed in the ballance of the Sanctuary, they wil be found ſufficient to preſs them down unto the pit of hell, if they ceaſe not from the practiſe of them. And where they ſay that fleſh and blood is weak, let them know, that if they be but fleſh and blood, they can never enter into the kingdom of heaven. They that are Chriſts, have crucified the fleſh with the luſts and affections thereof: neither *are we any longer debtors to the fleſh, to live according thereunto: but we muſt mortifie the deeds of the fleſh by the Spirit*: that howſoever ſin will

Uſe 1.

Note.

Rom. 8.

ſtill remain in us, yet it may not *raign in our mortal bodies*, that we ſhould *obey it in the luſts thereof*, or that our *members ſhould be weapons of unrighteouſneſs* for the execution of evil any more. And this we may boldly ſay, that whoſoever liveth in thoſe forenamed ſins, or the like, never yet knew what repentance for ſin, and ſound confeſsion of ſin meaneth. And therefore what good conceit ſoever ſuch have of themſelves, they do but flatter themſelves, and diſſemble, and ſpeak with a double heart. If they have had ſome gripings for their ſcandalous and ſinful manner of living, and thereupon have caſt forth ſome piece of a confeſsion, the beſt that they can make of it, is but this, that they have been Dog-ſick (as was ſhewed before) and ſo diſgorged their ſtomacks of that that pained them: not in any hatred of the things (for they return to their vomit again) but in deſire to be exempted and freed from thoſe bitter pangs and helliſh tortures which they find in their ſouls. At moſt they are but as the Sow that hath been waſhed, ſeeing that they return to their old filthineſs. There hath been only a change of the outſide, none at all of the inſide; for, if their nature had been altered and renewed, their words and works would have been reformed, and that not for a fit, but for ever, in the whole courſe of their carriage afterwards. They might indeed now and then meet with a rub, and ſtumble ſometimes, but their walk for the moſt part, ſhould be in the ways of godlineſs; and though they did fall, they ſhould riſe again, becauſe the Lord *would put under his hand.*

Rom. 6.

Dog ſick.

Pſal. 37.

Therefore let all men carefully look unto themſelves: if they were ſweaters before the Sacrament,

Note.

and

and be ſwearers ſtill: if idle perſons, unthrifts, ſcoffers, &c. before they come to the Word, and continue to be ſuch ſtill, their caſe is fearfull. Let them be afraid how they ſtand in the Courts of Gods houſe to hear; and how they draw near to the Lords Table to receive the holy things of God. For if they come not to be helped againſt thoſe grievous ſins which heretofore they have lived in; let them know they ſhall find no mercy: and if they find not mercy, they ſhall be ſure to meet with judgement: they ſhall not miſs of one. And howſoever they may brag that they truſt to be ſaved as well as the beſt, when their lives are as bad as the worſt; yet they ſhall find at the time of death, and when the horrible terrors of their guilty conſciences ſhall ſurpriſe them, that all ſuch boaſting hath been vain: and that true repentance conſiſts in a change of the Life without, as well as of the heart within; and then if they have not forſaken their ſins, they ſhall be in danger, and in fear to go from the bitter pangs of death to the everlaſting pains of hell. *Note.*

In the ſecond place, ſeeing it is ſo dangerous to make ſemblance that we are touched with repentance for ſinful courſes, when we proceed not to a reformation of the ſame, therefore it behooves us to uſe all good means, whereby we may attain to this Reformation; ſuch as are theſe that follow. *Uſe 2. Means to attain to reformation.*

1. Firſt, We muſt conſtantly and carefully avoid all the occaſions of thoſe ſins which we pretend that we have been humbled for. If one would not be a Gamſter any more, let him avoid the company of Gameſters: if one would not be overtaken with incontinency and intemperancy, or the like, *1. Avoid the occaſions of evil.*

let him never frequent ſuch places, nor aſſociate himſelf with ſuch perſons, as that any temptation ſhould by ſuch means be offered unto him. Our nature is as Tinder: if others do but caſt the leaſt ſpark upon us, we are in danger to take fire preſently; and therefore as we will not ſet Flax, or any ſuch combuſtible matter neer the Chimney, for fear of the worſt: ſo let not us adventure to thruſt our ſelves into any place where there is peril of infection, but be jealous of our ſelves in eſchewing all inducements, as unto any, ſo eſpecially unto our own ſins, and thoſe vices that we are moſt prone unto.

Our proneſſe to ſin.

Secondly, as we ought to forbear all means of evil, ſo we muſt uſe all means of goodneſs; not one or two of the means, but every one of them in their places; for otherwiſe if we refuſe all of them, or any of them, it is a righteous judgment of God that we ſhould live and die in our ſins. Therefore let us give our ſelves to reading, if we can; to hearing, if we cannot read, and to meditate on the Word; chiefly on ſuch places as make moſt againſt our own corruptions; Faſt, Pray, receive the Sacrament, uſe godly conference, and then uſing theſe means conſcionably, we ſhall finde that every one of them will work ſome Grace, and miniſter unto us ſtrength and vertue againſt our ſpecial ſins, and all rightly uſed, will make us Conquerors over all our ſins.

2. Uſe all means of goodneſs.

Thirdly, if at any time we be overtaken by infirmity (as who is not often? *for in many things we offend all*) let us lament and bewail our offences, and that preſently upon the committing of them; for if ſin be quickly and heartily lamented, the courſe thereof will be ſpeedily ſtayed, and

3. Bewaile infirmities ſpeedily. James 3.1.

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we ſhall gain by an infirmity, which is by that means ſoundly healed. For our experience of our own weakneſs, and ſo our humility will be encreaſed; our diſcerning of the ſubtleties of Sathan, and the deceitfulneſs of ſin, and our care and watchfulneſs to reſiſt it hereafter, will be thereby augmented.

4. Covenant with God to fight againſt our maſter ſins

Fourthly and laſtly, if none of theſe means will ſerve the turn, we muſt bind our ſelves by a ſolemn vow and covenant to labour and ſtrive againſt our principal and moſt dangerous corruptions; and to abandon them whatſoever become of us. And though we may be tempted, and that often and ſtrongly, yet we muſt reſolve (by Gods grace) never to yield unto them again. If we could thus earneſtly ſet againſt our ſins, Satans aſſaults would be nothing ſo ſtrong; for if we did manfully reſiſt the Devil, he *would flie from us like a Coward:* and his inſtruments ſeeing us reſolute, would have no heart to meddle with us, and if we ſhould fall once or twice afterwards, the breach of our Vow would ſo piere and wound our hearts, that it would make us much ſtronger againſt new aſſaults. And the true reaſon why the Devil is ſo violent in tempting, and we ſo weak in reſiſting, is becauſe we hang off, and halt between two opinions as it were, and have ſuch faint reſolutions of forſaking our ſins, and do ſeldom and ſleightly make Covenants for the repreſſing of them.

Iames 4.7.

Note.

Vſe 3.

Thirdly, this is for exceeding great comfort unto thoſe of Gods children that have attained to ſuch a meaſure of ſound godly ſorrow, that for their great and groſs ſins, they have (by Gods mercy) left them all, ſo that they would not commit them

them again for a thousand worlds. This is an infallible token of an upright heart, and such may be sure that they have a portion in the mercies of God, which he promiseth to his chosen people, who confess and leave their sins.

Object. Oh, but they find many passions and infirmities still.

Answer. Be it so: yet if they cease to love them, and to give entertainment to them, all is well. For presumptuous & offensive evils, we must cease to practise them; but for humane frailties, it is impossible that the most penitent man should be quite freed from them. If our hearts check us, and we desire to have others reprove us, and use the means before set down, whereby more Grace may be every day conveyed unto us, though we be overtaken many times, as a Bird in the snare, before we be aware, and have a sudden flashing in our affections, that is ready to shew forth it self in our outward actions; yet our hearts are sound and sincere notwithstanding: neither should we keep from our souls that comfort which doth belong unto us.

How to discern that our sins are but frailties.

[*Shall finde mercy.*] Here is the promise of God upon our obedience: and this we may be assured of. Whence the Doctrine is:

Doct. 4. That whatsoever we have been, or whatsoever our sins have been, if we can bring confession and reformation, we shall find mercy: God will pity us, and have compassion on us (as the word signifieth.) 1. First, we shall have remission of sins. 2. Secondly, the healing thereof, that we shall never be under the bondage of it any more. 3. Thirdly, the Lord will accept of us, and of our services, and make all the means comfortable and profitable unto us. When we come to the Mini-

Mercy for the penitent. Wherein it consists.

Miniſtery, he will write his Laws in our hearts. When we come to the Sacrament, we ſhall not only receive the bleſſed Bread and Wine, but we ſhall have communion with the Son of God. When we offer up our prayers, God will hear in heaven, and have mercy upon us, and fulfill our hearts deſire. All theſe things are promiſed in the Covenant ſet down, *Ezek.*36.25. and *Jer.*31.31. as alſo *Iſa.* 1.18. which Text is handled in the next Sermon; and therefore to that place, the larger handling of this point ſhall be referred. Only a word or two for the uſe of it. 1 Cor.10.

Uſe. Which is for very great conſolation unto Gods Servants; who need not be diſcouraged by any of their former ſins, but may make full account, that if they have acknowledged their evil works, and cleanſed and redreſſed their ſinful ways, God will be (nay is already) reconciled unto them. When the prodigal Son reſolved to come home unto his Father, and to take new wayes, and though he had been an unthrift before yet he would now mend and reform all: his Father never charged him with old matters, neither needed he becauſe he charged himſelf. If an earthly Father will and ſhould deal thus, how much more will the Father of all mercies deal graciouſly with his children, that humble themſelves before him, and remove their ſins out of his ſight; eſpecially with the greater mercy he ſheweth to his own children, the more glory he ſhall gain to his own Name. Luke 15.

Therefore let us make full reckoning that we ſhall not only meet with Gods Miniſters at the meanes, but with God himſelf who will pardon that which is paſt, and confirm and ſtrengthen us unto every good work for the time to come; who will

give us the power of godlineſs, and the life of grace; who in a word will grant us (and there confirm his grant unto us) the right unto, and uſe of all his mercies and bleſsings whatſoever, with the removal of all hurtfull croſſes. When the firſt *Adam* did but once eat of the forbidden fruit, it was enough to infect him and all his poſterity, though there were but one threatning annexed to it, and none did taſte of it but he alone. And why ſhould not we expect on the other ſide, that when our ſecond *Adam*, Jeſus Chriſt, hath eaten of the commanded Fruit, and hath ſanctified it unto us by his example, word and prayer, and annexed many promiſes unto it, and we our ſelves also do often receive it: why (I ſay) ſhould not we believe that it ſhall be more ſufficient and forcible to miniſter holineſs and happineſs unto us, than was the forbidden Fruit, to bring ſin and miſery upon us? eſpecially ſince it is certain, that none ever ſped ill at the Sacrament, but they that came with ill and hypocritical hearts thereunto: and as every ones confeſſion and reformation hath been more ſound and faithfull, and his reſolution to cleave unto God more firm and conſtant; ſo his comfort hath been more large and durable.

Note this compariſon.

THE

THE SECOND SERMON OF THE LORDS SUPPER.

ISAIAH 1.

Verse 16. *Wash you, make you clean: take away the evil of your works from your eyes: cease to do evill,*

17. *Learn to do well: seek judgement, relieve the oppressed: judge the fatherlesse, and defend the widow.*

18. *Come now, and let us reason together, saith the Lord, though your sins were as crimson, they shall be made as white as snow, though they were red like scarlet, they shall be as woolle.*

19. *If yee consent to obey, yee shall eat the good things of the Land.*

IN the former part of this Chapter, the Prophet hath charged these Jewes, that though they carried the name of Gods children, and of Gods people, and thought themselvs in very good case, yet theywere indeed notable Traitors and Rebels against him; which rebel-

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lions of theirs is set out by two comparisons: for first, he compares them with the Ox and the Ass, which though they be of the dullest sort of creatures, yet the one *knowes and remembers his owner*, and the other his *Masters cribb*: and where they have received kindness, they will acknowledge it, and do service for it. But these Jews, though they had been fed at full, and received innumerable blessings from the Lord, yet they were unmindfull of God, and of his favours, and more unteachable, untractable, and unserviceable then were the Ox and the Ass.

They consider not whence, nor why, they had those many mercies which they enjoyed, and therefore did service therewith, not to God, but to their own lusts.

2. Secondly, having compared them to the dullest Beasts, and proved them to be inferiour unto those unreasonable creatures, He after makes comparison betwixt them and the vilest sinners in the world; to wit, the *Sodomites*: to whom they were so like for their idleness, pride, excess, and cruelty, that he calls them by that name, *Verse* 10. saying; *Hear the word of the Lord, O ye Princes of Sodom: hearken unto the Law of our God, O people of Gomorrah.*

But against this they might except, and say to the Prophet, you do us wrong in thus charging and vilifying us: we are other manner of people then you take us for, and would make us seem to be: we have many things to commend us which neither Beasts nor Sodomites have: for we offer multitudes of Sacrifices, and observe solemn dayes and Feasts, the New Moons, and Sabbaths, and make many Prayers, &c.

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This he yields they did, but thence taketh advantage, and doubleth his accuſation againſt them, turning all theſe things to their deeper condemnation, *Verſe* 11. 12, 13, 14. *What have I to do with the multitude of your Sacrifices, ſaith the Lord? I am full of the burnt-offerings of Rams, &c. When ye come to appear before me, who required this of your hands, to tread in my Courts? Bring no more Oblations in vain: Incenſe is an abomination unto me: I cannot ſuffer your New Moons, nor Sabbaths, nor ſolemn dayes (it is iniquity) nor ſolemn Aſſemblies. My Soul hateth your New Moones, &c.* And there is reaſon why God ſhould thus abhor both them and the worſhip they offered unto him. For (it is added) *verſe* 15. when they ſtretched out their hands to prayer, *their hands were full of blood*, that is, they were full of revenge, full of cruelty and contention, and therefore they muſt needs perform thoſe Religious Exerciſes hypocritically and carnally: in which reſpect they were worſe then Sodomites: for they did but abuſe their time to idleneſſe, their apparel to pride, their Dyet to exceſs, &c. but the Jewes abuſed the Word, and the Sacrifices, and the Sabbaths, and other Ordinances of God: and therefore as much as ſpiritual things are better then natural, ſo much worſe were they that prophaned the former, then the *Sodomites* that abuſed the latter.

Thus having ſhewed them how bad they were, he leaveth them not here, but telleth them how all might be amended. *Verſe* 16. *Waſh you, make you clean, &c.* as if he ſhould have ſaid, I have ſhewed that you have polluted and defiled your ſelves beyond the *Sodomites*, & ſo are become exceeding Connexi on.

ceeding unclean, and unholy; yet if you will take my advice, and follow my counsell, I will shew you a way how you may help all, and that is, to wash and cleanse your selves from this your filthinesse, by godly and hearty sorrow for the same: and whereas you will be ready to conceive that this is a matter easily and quickly done, I tell you that it is otherwise, and therfore bid you *wash you, make you clean*: purge your hearts and your hands, and wash and wash, again and again: and never leave washing till you have made your self throughly clean.

Then further, that they might not deceive themselves, he declareth unto them more particularly what sins they should wash awy: *Take away the evil of your works, &c.* herein including an answer to another objection, that the hearts of some might make, concerning their Sacrifices and their Prayers, &c. before mentioned: for they might reply upō the Prophet in this manner; you find fault with our Oblation, and tell us that God loathes our Sacrifices and Services, what then would you have us do? should we leave off these works of Piety, and quite give over serving of God?

Not so (saith the Prophet:) but *Take away the evill of your works*: do the works still, but remove that which God hates in them; retain the matter but reform the manner of them. Now, whereas whereas some might be so shameless as to say, we have done so already, and do so still: who can charge us with the evil of our works, or with hollowness and hypocrisie in the performance of them?

To that he makes answer in these words, *Take away the evil of your works*: (*from before mine eyes.*)

eyes.) As if he ſhould ſay, if you might be judged by men, like your ſelves, you would make a fair ſhew: but in religious exerciſes you appear before the Lord, who hath fiery eyes, & eſpyeth the leaſt blemiſh in our ſervices: and therefore look that he ſee nothing in them diſpleaſing unto him: for otherwiſe, howſoever men commend you and your works, God will reject both them and you. After this he proceedeth, and ſheweth, that if they muſt take away the evill of their beſt works, much more muſt they deſiſt from their evil works: and therefore he addeth, *Ceaſe to do evil.*

And yet this is not enough, but he exhorts them further, *do wel*: and becauſe they were ill Scholars, and altogether unskilful in heavenly matters, he bids them [*learn to do well*] as who would ſay, You are naturally witty to invent miſchief and iniquity; but for good you have no wiſdom, nor ſound underſtanding, you know not what to do, nor how to do: you have neither a good Judgement, nor a pure affection, and therefore *learn to do well.* *Verſe 17.*

Then for their better direction, he cometh to the particular, *Seek Judgement, &c* as if he ſhould have told them in more words; you have been given to oppreſſion heretofore, and have done much wrong to poor men, that could not make good their part againſt you: this hath been your ſin, to deal craftily and unrighteouſly: but now take a better courſe; *Seek Judgement*, that is, labour to find out what is right; and when you know it, practice it accordingly; and deal with others, as you would be dealt withall: give over your cruelty, and exerciſe mercy: and be ſo far from oppreſſing any more, that now ye *relieve the*

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oppreſſed: and ſo far from doing hurt hereafter, that you forth-with ſtrive to do good: eſpecially to the poor, and ſuch as ſtand in moſt need of your help and relief: not ſuch poor as by their own lewdneſſe and miſdemeanor have caſt themſelves, and do ſtill plunge themſelves farther into miſery: but *judge the Fatherleſſe and defend the Widow*, and ſtretch forth your helping hand to relieve ſuch as are moſt worthy of it, and have moſt need of it.

Having thus urged them to ſound Repentance, to the end that they might have no pretence to keep them from ſetting upon it; he removeth certain doubts that might ariſe in their hearts to hinder them, *Verſe* 18. And before he cometh to them, he maketh preparation thereunto, ſaying, *Come let us Reaſon together*. As though he ſhould ſay, now I have plainly proved that it ſtands you upon to repent, and I have ſhewed you how you ſhould repent, I know you ſhall have divers reaſons from your ſelves, and from the world to the contrary: but hearken not what your fleſh, or Sathan, or men can ſay, but what God ſaith, *Come let us reaſon together*.

Obiection. Now, the firſt Objection to keep them from turning unto God (as may appear by the anſwer here ſet down) is this; You have charged us to be worſe then Beaſts or *Sodomites*, to be full of cruelty and blood, and our conſciences tell us no leſs; ſeing then we are ſunk ſo deep in our iniquites, it ſeemes our ſtate is unrecoverable, and ſo it is bootleſſe for us to ſet upon the work of our Repentance.

Anſwer. Nay (ſaith he) not ſo, for though you be ſo ſtained with ſin and impiety, as I have ſaid; that not

not onely your hands, but your ſouls and bodies, and all be wholly imbrued with bloody and cruel dealing, & your ſins be as red as Scarlet or Crimſon, which are double dyed, and dyed in the wool; ſo that you think it impoſſible to be brought to any whiteneſs and pureneſs again (as indeed, in regard of men, it is impoſſible) yet God is able to make you *as white as ſnow*. Albeit you have received a double dye of ſin, one in your conception, and another in the whole courſe of your converſation all your life long: yet the Lord is of that power, that he is able to make you *as white as wool*. There is no ſin ſo hainous, no ſinner ſo abominable, but upon his Humiliation and converſion, he can and will make him as clean and as pure, as juſt and as righteous as *Adam* was before his fall, and as if he had never tranſgreſſed at all. Not that he ſhall be without infirmities: but in Gods account, and acceptance through Chriſt, he ſhall be as pure as the Angels are now in Heaven, or as he himſelf ſhall be, when he is an heir of glory in that bleſſed Kingdom. For whereſoever ſin is pardoned, there it is covered from Gods eyes: he will except neither againſt the greatneſs, nor againſt the multitude of them: but *where ſin hath abounded, grace ſhall much more abound*. So much for the firſt Objection. Pſal. 32. Rom. 5 20

The ſecond might be this, if we ſhould get a pardon for all our tranſgreſſions, and be at peace with God, and our own conſciences; yet the Law is ſo perfect, and we ſo imperfect, that ſo holy and pure, and we ſo unholy, and impure: that we ſhall never hold out in a conſtant courſe of obedience thereunto, but ſhall preſently foul our ſelves again, after that we have been waſhed; and therefore *Objẽct.* 2.

therefore as good never a whit, as never the better: as good never to begin, as not to continue.

Answer. Verse 19.

To that he answereth: that if they do but consent, and be willing *to obey* (for so it is in the original) *they shall eat the good things of the Land*, Which is in effect, as if he should have said: When once you have truly and thorowly repented, you are not any longer under the rigor of the Law, but under Grace; you come not to a rigorous and severe Judge, but to a merciful and kind Father, that looks not for perfect obedience, but accepts of a mind that is willing to know and keep the Commandements; who doth not require of penitent sinners that they should fulfill the Law (for that Christ alone could do, and did in our behalf) but onely that they should labour and strive to do their best, and where they come short, acknowledge their fault. And that God will take in good worth this kind of obedience, he will testifie and make clear not onely by bestowing inward blessings upon the Soul, but also outward blessings for their estate. *You shall eat the good things of the Land.*

Objection 3.

But in the third place, some might object and say, it were well if we could frame to be religious: but I hope God will shew mercy, though there be no such washing and such ado made about our sins, and therefore I mean to take my liberty still, and never to trouble my self about the matter.

To this he makes answer, *Verse* 20. telling them that if they *refuse to obey*, and to do the former duties, *They shall be devoured with the Sword:* that is, they shall have some fearful judgement or other

ther to overtake and consume them; for under that one particular of the *Sword*, is implyed any other plague wherewith God would visit them, if they persisted in their disobedience. And to prove all, he brings one main Argument, *The mouth of the Lord hath spoken it.* As if he had said, Though those that repent, see little likelihood of recovery, let them not despair; and though those that be impenitent, see little danger of an overthrow: yet let them not presume: for the Lord will assuredly bring to pass that which he hath promised to the godly in mercy, and that which he hath threatned against the wicked in judgement.

So that ye see the sum of these words is,

An exhortation to repentance, and an offer of reconciliation and salvation to all repentant sinners. Wherein is shewed:

1 First, what they must do, to the 18. *verse.* Namely, that they ought,

- 1. Bewaile their sins, and forsake them, 16.
- 2. Learn their duties, and do them.

2. Secondly, reasons to stir them up so to do.

- 1. One, taken from the benefit that will redownd unto them, if they practice the former things; to wit, that they shall be sure of the free and full pardon of all their sins; and they and their services shall be accepted and blessed of God.
- 2. Another taken from the danger they are in, if they refuse to do this; they shall surely taste of some fearful vengeance of God: *It shall be devoured by the Sword.*

Wash you, &c. In these words he alludeth to

the custom of the Ceremonial Law, mentioned in
Ex.19.10. *Exodus*; where God expresly commanded, that before the people should hear the Law delivered from Mount *Sinai*, *they should sanctifie themselves, and wash their cloathes.* Whereby two things were signified.

1. First, that all in themselves are unclean, and so unfit to present themselves before the eyes of the holy God.

2. Secondly, (that notwithstanding this) if they endeavour to wash themselves, the Lord will be pacified towards them, and receive both them and their services. Now this washing which he exhorts them unto, is, that which was figured by that outward washing and cleansing of themselves, and is to be performed of all that hope for mercy from the Lord: and this must be done, by lamenting and grieving for their corrupt and sinful nature and behaviour, whether against God or men. This is all the washing that we can attain unto, or that God looketh for at our hands. For to speak properly, nothing can cleanse us but Christ his blood, which is therefore called *clean*
Ez.36.25. *water*, *Ezek.* 36.25, And none can perform that work, but God alone. And therefore in that place he appropriateth that action unto himself, saying; *I will pour clean water upon you, &c. From all your filthinesse, and from all your Idols will I cleanse you.*

Here then the purpose and drift of the Prophet is thus much, namely, that we should joyn with
*Doct.*1. What washing is required of us. God as working instruments, in reforming our hearts, & redressing our wayes. Whence ariseth this point of Doctrine. That whosoever would have God to wash them by the blood of his Son, must wash themselves by godly sorrow. Be-

Before the Lord promiſeth any cleanſing on his part, he requireth this kind of purging on our part. This is clear in the Epiſtle of *James*, where he urgeth them *to draw near unto the Lord*, to wit, in the Miniſtry of the Word, in partaking of the holy Sacrament, in faithful and fervent prayer, and the reſt of Gods Ordinances) and then he telleth them, that *God will draw near unto them*, namely, in his mercy and goodneſs, and in all the fruits and effects thereof. But then they muſt waſh themſelves; for he is a God of pure eyes, and cannot indure iniquity: and therefore he ſaith, *Cleanſe your hands, ye ſinners, and purge your hearts, ye hypocrites.* But they might reply and ſay, Is it ſo eaſie a matter to cleanſe our hearts, and our hands Doth not ſin cleave faſt, and ſtick cloſe unto the ſoul? James 4. 8, 9.

It doth ſo indeed: and if they would follow his direction, he ſheweth them a way how they might quickly be rid of their corruption, ſo that they ſhould not raign over them, though they did remain in them; and that is, *Afflict your ſelves, and ſorrow and weep: let your laughter, and jeſting, and fooliſh ſporting, be turned into mourning, and your joy into heavineſſe and lamentation for your iniquities and provocations, whereby ye have incenſed the Lord*: And then, though they were brought never ſo low, yet if they begin to caſt down themſelves before the Lord, he will aſſuredly raiſe them up, as there it followeth.

This duty is further commanded in the propheſie of *Jeremy*, where he ſpeaketh to the whole Church of the Jews in this manner: *O Jeruſalem, waſh thy heart from thy wickedneſſe, that thou maieſt be ſaved: How long ſhall thy wicked thoughts re-* Jer. 4. 14.

main within thee? In which place is declared what they must wash, *even their hearts*: For they being made clean, whatsoever proceedeth from thence, must needs be sutable thereunto. Secondly, from what they must wash them; *from their wickednesse.* And lastly, to what end; *that they might be saved.* As if the prophet had told them in plainer tearmes: God is ready to give you salvation and deliverance, both from your sins, and from your miseries; but your own backwardnesse hindreth good things from you: you do not your duty, and therefore God with-holds his mercy: And therefore *wash thine heart, O Jerusalem, that thou maist be saved.*

And that they needed this washing, he proveth by this evil fruit that did continually spring out of their sinful heart, saying; *How long shall thy wicked thoughts remain within thee?* As if he had said: If you doubt of the badnesse of your hearts, look what thoughts you entertain therein in the night and in the day; when you are at home, and when you are abroad; on the way, as you ride or walk; on your beds, as you sleep or wake, &c. Consider how many vain and idle thoughts, how many worldly and covetous desires, how many lustful and carnal, yea wicked and impious imaginations you have swarming, and as it were mustering together by whole Troopes and Armies within your Minds, and within your Hearts; every one of which is a sufficient Summons, to put you in mind to cleanse your souls: for if they were pure and undefiled, such cogitations and affections would not be stirring there, neither so often nor so much as now they are.

The

The Prophet *Joel* in the like ſort urgeth the ſame upon thoſe of his time, ſaying, *Rent your hearts and not your cloaths, &c.* But how muſt that be done? he had told them in the *verſe* immediately going before; *Turn unto the Lord with all your heart, and with faſting, and with weeping, and with mourning*: which is thus much in effect, Uſe all means to get godly ſorrow, and holy remorſe for ſin; for that is it, that will bruiſe the heart indeed, and make it gentle and plyable: For as worldly grief and heavineſſe doth harden the heart, and maketh it like a flint; ſo ſpiritual grief doth ſoften it, and make it tender as fleſh: And a fleſhly heart is alwaies a clean heart, as doth appear in that former place of *Ezekiel*; where ſoftneſſe of heart is ſet down as an effect, that ever followeth upon the thorow cleanſing of the heart. And as this is commanded, ſo the practiſe thereof is prophecied and foretold by *Zackary*, in his 12. *Chap.* & the good iſſue and effect thereof declared in the 13. *Chap.* As touching the firſt, we may read it in the 10, 11, 12, 13, 14. verſes of the former chapter: *I wil pour upon the houſe of David* (ſaith God) *and upon the inhabitants of Jeruſalem, the Spirit of Grace, &c, & they ſhall lament*, &c Where we may note firſt, the grievouſneſs of their mourning (when once Gods holy Spirit hath entred into their hearts) in that they ſhould make ſuch wofull lamentation, as one would do *for his onely Son, and for his firſt born*: Or as the *Iſraelites* did for *Joſiah*, their godly, & zealous, & faithful King & Governour, when he was ſlain by *Necho*, King of *Egypt*, in the valley of *Megiddo*, where *Jeremy* & all the reſt mourned for him with an exceeding bitter lamentation. And ſecondly we may

Joel 2. 13

Verſe 12.

The effect of godly ſorrow.

Ezek. 36. 25

Zech. 12. 10, &c.

2 Chron. 35. 25.

note the sincerity thereof, in that that they should not weep for company (as an hypocrite may do) but every one apart, and secret, before the Lord. For so it is said, *And the Land shall bewaile, every* Verse 12. *family apart, the family of the house of David apart, and their Wives apart, the family of the house of Nathan apart, and their Wives apart, &c. all the families that remain, every family apart, and their Wives apart.*

Then for the good effect that should follow thereupon, it is contained and expressed, *Cap.* 13. *Verse* 1. the words are these: *In that day there shall* Zech 13. 1. *be a fountain opened to the house of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanes.* See Chap. 12. 1. for this interpretation. Whence it may be gathered, that when once we fall awashing in this sort, we shall not long wash alone, but God will joyn with us, and open a Fountain of mercy unto us, to wash away all manner of sins whatsoever they are, or have been; and to give us grace instead thereof. And this promise is made not onely to the *house of David*, that is, to strong Christians, but also to the *inhabitants of Jerusalem*, that is, to weaker Christians. Till such time as we find this work of the Spirit in us, albeit we be of the number of Gods elect, we have nothing to do with that Fountain; no Key can open it, but this alone, of true and hearty grief and remorse for our evil works, and waies which are not good.

Reasons. This point may be further confirmed unto us by plain reasons drawn from the Scriptures of God: for

No sound repentance without mourning for sin.

1. First, there can be no sound repentance without this religious and holy mourning. Therefore, when *Ephraim* fell to repentance, God himself

himſelf witneſſeth, *that he heard him lamenting* and bewailing his former ſinfulneſs, and the folly of his youth. Till then, though there be many requeſts for the obtaining of mercy, yet they proceed from the lips, not from the heart; and till ſuch time as men be wounded in their ſouls for their ſins, they and their prayers ſhall be rejected. For, *The Sacrifices of God are a contrite ſpirit;* Pſal. 51. *a contrite and broken heart he will not deſpiſe.* And when *Davids* ſin troubled him, and *was ever before him*, being as painful unto him, as if his bones Verſe 8. had been broken in pieces, and the ſplints thereof run into his fleſh; then he might boldly and comfortably beſeech the Lord (as he did:) *Waſh me throughly from my ſins, &c.* And again, *Purge me with Iſope, and I ſhall be clean; waſh me,* Verſe 2. *and I ſhall be whiter then ſnow.* For then he Verſe 7. might be aſſured, that he came not to God as an hypocrite, with a double heart; but as a true penitent perſon, with a troubled heart,

2. A ſecond reaſon to ſhew the neceſſity of this inward touch for ſin, is, That without 2. the ſame it is impoſſible we ſhould have any No faith without it Faith: for the promiſe is made to them that are weary of their corruptions, as a poor priſoner is of his Bolts and Irons; even to them Luke 4.18 that account ſin to be a bondage, and a captivity unto them. And none have any warrant to come unto Chriſt, but thoſe that are *Weary and* Mat. 11.28 *heavy laden*: If they feel not their ſickneſſe, the Lord *Ieſus Chriſt* is not a Phyſician for their turn: he will not bind up the wounds, nor cure the maladies of any, but thoſe who are touched and pained with the ſenſe and feeling of the ſame.

Vse 1. For reproof of those men and women that are audacious and venturous enough to come before God, and to press into his presence with these or the like requests; Lord be merciful unto us, Lord wash us from all our sins, &c. and yet they themselves never labour to make their hearts clean, but rather cloake and cover, nay, excuse and defend their faults. Such do but take the holy Name of God in vain: They make not prayers of Faith, that shall prevail for them; but prayers of sin, that shall stand in record against them, being sinful and abominable in Gods sight: *They draw neer with their lips, but their hearts are far from God*; and therefore in vain they worship him. Mat. 15. 8.

Hence it cometh to pass, that many offer themselves to receive the Sacrament, the Seal of the eternal Covenant; and come to the Word, to hear the Promises of life; and yet depart without all comfort and assurance of Gods favour, because they never came with tears for their transgressions and rebellions against the Lord, nor with that piercing sorrow, which would go as near them, and be as effectual in them, as if they had shed abundance of tears: because we will not do the lesser which belongeth to us, God will not do the greater which pertaineth to him.

Vse 2. Secondly, seeing God would have all to wash the best as well as the worst; let us be instructed, if we would have fellowship and communion with God, to search our hearts; to the intent we may find out the hidden corruptions thereof, & bewail the same with a sound & earnest lamentation: And thē if we do but ask mercy, we shall have it: otherwise

wise not. For, if one of our Children have fallen into some great and grievous fault, we will not forgive him, till he first humble himself, as the Prodigal Son did: if there be in him no remorse for the offence committed, but he continue proud and stubborn still, the Father should spoil his childe, if he should shew him favour; the best course he can take with him then, is to carry a heavy countenance towards him, and a strait hand over him, that so he may recover him, and save his soul. And even in like sort will God deal with us; where he loveth most, he will check and rebuke most, till they grow to that reformation which he requireth, and aimeth at in their correction.

Now to the end we may the better get this holy affection of sorrow into our hearts, we must use all helps needfull for this purpose. Means. 2

And first, because it is a supernatural work, we must entreat the Lord, according to his promise, *Zach.* 12. to put his Spirit into us, and thereby to mollifie our stony hearts, as he hath covenanted, *Ezek.* 36. Otherwise, we may toyl out our selves in vain; and after a long and tedious strife, be as far, nay further from a tender heart, than we were at the beginning. 1. Prayers for it.

Secondly, as we must crave assistance from Heaven, so we must use the means that God hath appointed: namely, 2.

1. First, to call to minde our many and great offences against his Majesty; and to lay before our eyes, in as particular manner as we can, our corruptions both original and actual, before and since our calling: considering how grievous they have been, many of them being committed against our 1. Aggravate our sins.

our knowledge, and consciences; yea, and Covenants made with the Lord, for resisting and forsaking of them. Further we are to recount with our selves, of how long continuance they have been; how offensive; how pernicious and infectious to others; how many we have poisoned by them, of whose recovery we are altogether uncertain; some of them (for ought we know to the contrary) being already in torments in Hell-fire, for the sins whereinto we have drawn them, and others (perchance) likely enough to go the same way after them, if the Lord do not in mercy prevent them by his grace, &c.

These, and the like meditations will cause our hearts (if they be not past sense and feeling) somewhat to relent. Thus did *Nehemiah* aggravate their sins that lived in his time: and so did *David* his own corruptions, endeavouring in many words to make them odious in his own eyes: acknowledging, that he was conceived in sin (which was the fountain of all) and brought forth in iniquity: That God requireth truth in the inward parts, but he had been hypocrital and false hearted: That God had taught him wisdom in the secret of his heart, but he had put that out of his consideration, and cast it behinde his back, when it should have restrained him from all those ill courses that he took. These and many other circumstances are either plainly expressed, or by consequent necessarily implyed in that 51. *Psalm*; whereby he labours to set out the hainousnes of his offence, that his own soul might abhor them, and all the world might see his utter detestation of them.

Nehem 9, Psalm 51.

2 Suffer admonition.

Another excellent means is, not only with pa-

tience

tience to endure, but with earneſtneſs to entreat the admonitions and reproofs of thoſe which have been and are acquainted with our courſes; for we are ſo full of ſelf-love, that others may eaſily diſcern more evil in us, then we can eſpy in our ſelves: and thoſe, of all other, are the beſt and moſt faithfull friends, that will mercifully and wiſely (though ſharply and roundly) tell us of our faults: as *Nathan* dealt with *David*, when his heart had been a long time hardened, by lying in ſins unrepented: Which private admonition of his (as we may obſerve) was a more effectual means for his rowſing out of that dead ſlumber, than any, or all the publike Ordinances of God, as the Sacrifices of the Law, and Sermons of the Prophets, &c. which all that while he had frequented. And ſometime it is found by experience yet ſtill, that a wholſom, and ſound, and wiſe reproof of a Miniſter of God, or ſome Chriſtian friend in private, throughly ſet on, and effectually applyed, hath done that (through Gods bleſſing) that many holy and excellent Sermons could not effect and bring to paſs, for the reclaiming of divers from the by-paths of iniquity, wherein they had a long time wandred and gone aſtray. Which is not ſpoken, as if this private dealing were to be preferred before Gods publike Ordinances, but that we may have each of them in due eſtimation: that as we ſhould not *deſpiſe Prophecying*, but *ſuffer the words of Exhortation* in the Aſſemblies of the Saints; ſo we ſhould *admoniſh one another*, and be admoniſhed one of another, *daily*, in private, *leſt any be hardened through the deceitfulneſſe of ſinne.* 2 Sam. 12. *Note.* 1 Theſſ. 5. 20. Heb. 13. 12. Heb. 3. 13.

3. Meditate on Gods infinite mercy in Christ.

3. In the next place, when we by our own searching and examination, and by others plain and faithfull admonition, have found out a great Sea of our corruptions, then let us inwardly and seriously ponder upon the infinite mercies of the Lord our God, in giving us his dearly beloved Son; and the inconceivable love of the Son, in submitting himself to become a ransom for us; and that without any entreaty, desert, or desire on our part; yea, even then when we were his mortal enemies. This was it that caused them in the twelfth of *Zachary*, so to mourn and lament because they considered what Christ had suffered in their behalf. And this should break and melt our hearts (as it did theirs) that we wounded and pierced our dear Saviour by our transgressions: for, the *Chastisement of our peace was upon him, and by his stripes we were healed.* If he would shed his precious blood for us, why should we think it much to shed a few tears over him? And so the meditation of the several sufferings of Christ, and of Gods gracious promises made unto us, in and through him, should cause our hearts to be dissolved into godly sorrow.

Esay 53.

4. Make use of others crosses.

4. Fourthly, we must as often as fit occasion is offered, go unto the house of mourning; where we may be put in minde of our wofull estate, by reason of our wicked nature and sinfull carriage, in violating the Lords holy Precepts and Commandments. And this is commended as the part of a godly wise man by *Solomon* in *Ecclesiastes*, where it is said, *The heart of wise men is in the house of mourning, but the heart of fools is in the house of mirth.* And the reason why this is a part of wisdom, is rendred in the 4. verse. *It is better to go*

Eccles. 7. 6.

to

to the house of mourning, than to the house of feasting, because this is the end of all men, and the living shall lay it to his heart.

And if others chastisements should affect us, much more should Gods correcting hand upon our selves, move us; and when he smiteth us, we should joyn with him, and take his part, and smite our own hearts; and then if Gods strokes on others, or on our selves, do make us mourn for our rebellious behaviour against the Lord, happy and blessed are we; for so saith the Prophet; *Blessed is the man, O Lord, whom thou chastisest, and teachest in thy Law*: And our Saviour also; *Blessed are these that mourn, &c.* Therefore when we find our selves inclined to heavinesse in respect of any outward scourge that lyeth on us, or on our friends; let us take hold of the occasion, and turn the course of our grief another way: Which if we can attain unto, and make our sinne to be our greatest sorrow, Christ Jesus shall be our greatest joy: And we being mourners of *Sion*, shall be comforted in due season; our iniquities shall be removed as a Cloud, and scattered as a Mist, and we received into everlasting favour. Of our own: Psal 94.12. Mat. 5.4

Thirdly, this is for the singular comfort of Gods children. What though they have been like the people of *Sodom*, and of *Gomorrah*: and have lived like Beasts all their life long? Yet this is their hope, that they shall not be cast off: Nay, if they can once begin to rince and purge their hearts, though their sins have been never so horrible, and odious, and abominable, they may be assured of the free and full pardon of them all. Neither need they make any doubt at all hereof: for if such kinde Use 3.

kinde of ſinners might not attain to this, it were in vain for the Lord to exhort them to repentance. But we ſee here, that though theſe *Jews* had received many Bleſſings, heard many Inſtructions and Threatnings out of the Word, and felt many Corrections from Gods own hand, and nothing would drive them from their accuſtomed courſe of Rebellion: Yet notwithſtanding all this, if now at laſt they would grieve their hearts in good earneſt, and not paſs over the matter with ſome ſleight mourning (for ſo far wicked *Saul* went, when *David* had told him of his fault, in purſuing him that was innocent) but ſtrive for a ſoaking and working ſorrow: If, I ſay, they would labour for this, the Lord offers them mercy; ſo that they ſhould forthwith be disburdened of the guilt, and freed from the puniſhment of all their former wickedneſs. For when ſin is once caſt out of the heart, God hath no quarrell againſt the Party: and it can never lurk there long, except it be fed with excuſe and allowance. It never ſticks ſo cloſe, nor cleaves ſo faſt, but godly ſorrow will make a ſeparation betwixt it and the ſoul, and cruſh the very head
Note. thereof. That giveth life and root unto it, and makes it grow and bring forth abundance of fruit, when we love it, and can ſay ſomewhat for it. But if we do not nouriſh it in our ſouls; but baniſh it thence, we ſhall be accepted, whatſoever our life hath formerly been; for, as God will never ſprinkle the blood of his own Son upon a carnal, and proud, and prophane heart; ſo he will never deny to give the Merits of his Son unto an heavy, and ſorrowful, and contrite ſpirit.

Take away the evil of your works from before

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mine eyes.] As if he ſhould have ſaid: Hitherto you have but diſſembled in the duties performed by you: Which hollowneſs of yours, though men could not ſo well ſee and diſcern, yet the Lords eyes have been and are ſtill caſt upon your doubling and halting, and falſe dealing. And therefore, if you would have him to look favourably upon you, take away from his ſight that which cauſeth him to frown upon you; not only your evil works (for ſo hypocrites may do) but the evil of your good works. For here (we muſt underſtand) God did not aym at the ſubverſion and overthrow of the former duties of Religion, but wiſheth them to do the ſame works of Piety ſtill, but in a better ſort then they were wont to do them. Whence this Doctrine offereth it ſelf for our learning; that,

Doct. 2. Good things muſt be done in a good manner.

A Chriſtian muſt not only do good things, but muſt do them in a good manner: otherwiſe, God may and will reject the works, and confound the doers of them.

This people here had many outward Obſervations, as doth appear from *Verſe* 12. to the 16. Yet becauſe their ſervices were not performed in Faith and Love, God did utterly abhor and deteſt them. They would keep the Sabbaths, and frequent the ſolemn Aſſemblies, but they would learn nothing at all: Though their Bodies were there, their Hearts were not there; but either about their Buſineſs in the Family, or their Affairs and dealings in the World; or thinking how to revenge ſuch or ſuch an Injury; how to relieve themſelves in ſuch or ſuch a neceſſity, or the like; or, perchance, worſe matters. They would make long Prayers, but their Hearts were

were full of wrath, and their minds full of doubting; and so in other exercises of Religion, still they mingled their own corruption, insomuch that God could have no liking of them. Such were the Scribes and Pharisees also, who used to Preach, to give much Alms; to pray, and fast often; and had a very smooth outside; for so much Christ grants them, that they were painted Sepulchers, fair to behold and look upon; and Graves so covered over with Green-sward, that one might walk over them again and again, and yet never perceive any rotten bones therein. Notwithstanding all this, the vengeance of God is denounced against none more often and earnestly by our Saviour, than against that kind of people; as appeareth plainly in the Gospel. And why? because they took not away the evill of their works: for which cause the Lord Jesus tells them, *Ye are they which justifie your selves before men, but God knows your hearts; for that which is highly esteemed among men, is abominable in the sight of God.*

Matth. 23.

Luke 16. 15.

Isa 29. 13

And the like the Prophet *Isaiah* layeth unto the Jews charge elsewhere, saying, *This people come neer unto me with their mouth, and honour me with their lips, but have removed their heart far from me.* He blameth them not, for that they came not to Church, or that they refused to make an outward semblance and shew of worshipping him either in word or deed (for herein they were very forward) but for that they brought a lame Sacrifice, or rather a dead carcasse; presenting before God the outward man, but not caring to bring before him the inward man, which he chiefly regardeth and looketh after: and without which

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the other is of no reckoning with him, but is esteemed to be a vain and sinful worship.

And the same detestation of such hypocriticall serving of him, the Lord sheweth in another place of this Prophecy: where first he declareth what kind of worshippers he requireth and delighteth in; *To him will I look* (saith he) *even to him that is poor, and of a contrite spirit, and trembleth at my words.* Thus ought all to be disposed and affected, that expect any favour from the Lord; that because he is so holy, and mighty, and glorious, they must come with fear and trembling, through a sight and feeling of their own baseness and unworthiness: which if they strive to do, the Lord promiseth, that he will look upon them with a merciful and gracious eye. Then in the next Verse, he setteth down what account he maketh of ceremonious worshippers, that contented themselves with offering Oblations of Bullockes, and Sheepe, &c. thinking, that God was beholding to them for the same: they trembled not at the word, neither were sorrowful, nor heavy hearted for their sins: yet because they were at cost and charges, to serve God in Sacrifices and Incense, they thought themselves as good as the best. But the Lord sheweth there, that he condemneth and abhorreth them & their Oblations, saying, *He that offereth a sacrifice*, and doth not offer himself, it is all one as if he were a murtherer, (for to that effect are the words) *He that killeth a Bullock, is as if he slew a man: and he that sacrificeth a Sheep, as if he cut off a dogs neck*, which was then an unclean Beast, & rejected (amongst others) by the Levitical Law) *He that offereth an oblation, as if he offered swines blood:* (which was Isa. 66. 2, 3

were full of wrath, and their minds full of doubting; and so in other exercises of Religion, still they mingled their own corruption, insomuch that God could have no liking of them. Such were the Scribes and Pharisees also, who used to Preach, to give much Alms; to pray, and fast often; and had a very smooth outside; for so much Christ grants them, that they were painted Sepulchers, fair to behold and look upon; and Graves so covered over with Green-sward, that one might walk over them again and again, and yet never perceive any rotten bones therein. Notwithstanding all this, the vengeance of God is denounced against none more often and earnestly by our Saviour, than against that kind of people; as appeareth plainly in the Gospel. And why? because they took not away the evill of their works: for which cause the Lord Jesus tells them, *Ye are they which justifie your selves before men, but God knows your hearts; for that which is highly esteemed among men, is abominable in the sight of God.*

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the other is of no reckoning with him, but is esteemed to be a vain and sinful worship.

And the same detestation of such hypocriticall serving of him, the Lord sheweth in another place of this Prophecy: where first he declareth what kind of worshippers he requireth and delighteth in; *To him will I look* (saith he) *even to him that is poor, and of a contrite spirit, and trembleth at my words.* Thus ought all to be disposed and affected, that expect any favour from the Lord; that because he is so holy, and mighty, and glorious, they must come with fear and trembling, through a sight and feeling of their own baseness and unworthiness: which if they strive to do, the Lord promiseth, that he will look upon them with a merciful and gracious eye. Then in the next Verse, he setteth down what account he maketh of ceremonious worshippers, that contented themselves with offering Oblations of Bullockes, and Sheepe, &c. thinking, that God was beholding to them for the same: they trembled not at the word, neither were sorrowful, nor heavy hearted for their sins: yet because they were at cost and charges, to serve God in Sacrifices and Incense, they thought themselves as good as the best. But the Lord sheweth there, that he condemneth and abhorreth them & their Oblations, saying, *He that offereth a sacrifice*, and doth not offer himself, it is all one as if he were a murtherer, (for to that effect are the words) *He that killeth a Bullock, is as if he slew a man: and he that sacrificeth a Sheep, as if he cut off a dogs neck*, which was then an unclean Beast, & rejected (amongst others) by the Levitical Law) *He that offereth an oblation, as if he offered swines blood:* (which was Isa. 66. 2, 3

likewise forbidden at that time, and counted an abomination to be offered unto the Lord.) And as for their incense and bowing down in Gods house, he sheweth, that it is as if they bowed to an Idoll, and blessed it; it was as hatefull and loathsome in Gods eyes, as the most vile and monstrous Idolatry that was. For he required of them, in those outward Oblations, that they should have spiritual affections; without which, the other were so far from pleasing him, that they grievously provoked him. He that did bring a beast to be killed, was thereby to profess before the Lord, that he deserved for his transgressions to be killed himself. Now, when he could stand by, and see the Beast slain, with a bold face and a senseless heart, not trembling at the consideration of his own wretched deserts, the Lord professeth, that he will never look with a pittiful eye upon such an one, but esteem him as a notorious malefactor, and punish him accordingly. And that he he was of power so to do, he maketh it evident in that place by this: That his hand had formed the Heavens, and fashioned all the wonderfull works that are on the Earth: and they were not so witty to deceive the Lord, as he was wise and mighty, both to hunt them out, and to execute strange and fearful judgements upon them.

Note.

Ver. 1. 2, 4

Besides these places, there are reasons to confirm this Doctrine: for,

Reasons.

1. First, God doth as strictly command the manner of our obedience, as the matter of it; and looks as much that it should be well performed, as that it be performed. He injoynes the Minister not only to preach true and sound doctrine, but to divide the word of God aright, & to apply it wisely

2 Tim. 2. 15.

ly and fitly, giving every one their portion in due ſeaſon. He commandeth the people, not onely to come to the Sermō, (for ſo the wickedeſt may do) but to come with a good and honeſt heart. He biddeth us not only to pray, but to *pray in the holy Ghoſt*, (as *Jude* ſpeaketh) and to pray fervently, as *James* ſaith, *The prayer of the righteous availeth much, if it be fervent; and to lift up pure hands in prayer, without wrath or doubting.* And ſo for all other duties, he would have us to be careful how we do them, as well as that we do them. Jam. 3.16. 1 Tim. 2.8.

2. Secondly, God is a *Spirit*, and therefore *will be worſhipped*, not in outward ceremony alone, but in *ſpirit and truth*: give him the beſt words that may be, if we do not give him our hearts, all is nothing worth. John 4. ve. 24.

Judas dealt beſt with Chriſt, of all the Diſciples, in appearance: for when all ſhrunk from him, he ſtuck to him, came and bowed himſelf before him, ſaluted & kiſſed him. Who would not ſay now (had he not beē privy to *Judas* his heart) that he was the true & faithful friend above all the reſt, that would ſhew himſelf thus friendly in the time of his adverſity? Yet the Swordes & ſtaves of thoſe that apprehended Chriſt, were not ſo odious unto him, as was *Judas* his kiſs that betrayed him, becauſe he had an evil & corrupt mind, & a treacherous & falſe heart in that which he did. And ſuch are the ſervices of all hypocrites, even *Judas* his kiſſes, & therefore they ſhall be requited with *Judas* his reward, except they reform their hearts, and amend their works.

This makes for the juſt reproof, not onely of groſs ſinners, and of hollow hearted diſſemblers, but even of Gods own ſervants: For, none can ſay *Uſe* 1.

he is altogether innocent in this point, but at one time or other, in one duty or other, he hath failed more or lesse; if not in the matter, yet in the manner of performing the same. This will be more evidently seen in the particulars, and therefore my purpose is to speak of four kinds of works: namely,

Of the works
1. Of Religion.
2. Of Love and Mercy.
3. Of our Ordinary Callings.
4. Of Recreation.

Works of Religion.

And first, to give instance in the exercises of Religion; who can clear himself therein? for, if men come unto Sermons, and offer unto the Lord their bodily presence, do not the most think they have acquitted themselves well? Albeit in the mean while they be altogether negligent in making preparation for this work, by searching their souls, to cast out the Leaven of corruption, which will hinder the powerfull operation of the word; and by getting that sight of their wants, that might cause them to come with an eager appetite unto Gods house for comfort and supply. They seldom, or at least very coldly, pray unto the Lord to give them an understanding mind, and a teachable heart, to profit by the meanes: but for the most part, thrust in themselves rudely with a proud and unprepared heart, and with unruly and distempered affections, that when they stand in Gods holy presence, are wandring from the duties in hand, and running after their covetousnesse, or after their delights, and so if the Word come in at one ear, it flies out as fast at the other. And they do not mingle it with Faith as they should do, but with their ovvn corruptions, vvhich hinder the effectual vvorking of it; and so seals up

Evils of hearing.

Heb. 4.

unto

unto many their own juſt condemnations, inſtead of being an inſtrument of God for their edification and ſalvation. And as for Gods ovvn children, inſtead of thoſe excellent graces that might be thereby vvrought in them, it oftentimes hardens their hearts, and fits them for ſharp correction, by reaſon of their negligence and careleſneſs in dealing vvith it.

So for Prayer; vvhereas they ſhould lift up pure hands, vvithout Wrath and vvithout doubting; many never care vvhat manner of Sacrifice they offer unto the Lord; but are full of paſſion, vvhich diſtracts them; and full of unbelief, vvhich excludes them from having intereſt in Gods bleſſings; and ſo their prayers tumble dovvn again upon their heads, and bring upon them judgements inſtead of mercies. They may truly ſay, that they have ſought for help often, & have had no hearing; but it is long of themſelves: for the Sea is not more full of Water, than God is full of mercy to all that *call upon him in truth*: and if they could put avvay their unbelief & hypocriſie; and other evils that are mixed vvith their ſuits & ſupplications, they ſhall find that none is ſo kind a Father, as God is; and they ſhould not be ſo ready to ask, but he vvould be more ready to give, if ſo be they did come in faith, and ask aright, as God requireth. The like may be ſaid for the Sacrament of the Lords Supper: Divers there are that partake of it as often as their Neighbours do, but they are ſo far from receiving benefit and comfort there-from, that it proves hurtfull and uncomfortable unto them: and vvhy? becauſe they put not avvay the evil of this vvork. Corruptions in prayer.

But vvhat are those evils (may some demand?) They are divers:

Evils to be removed by communicants.

1 Ignorance.

One common evill is grosse and palpable ignorance; that then come, not discerning the Lords Body and Blood; that is, not being able to put a difference between the blessed Elements, and common Bread and Wine; and so coming unto it, no otherwise then to their ordinary food: not conceiving, much lesse well considering, what they are to receive from God, what from man; what examination is to be used, that they may be worthy receivers of it; what judgements are to be feared, if they be unworthy receivers: and so they feel those judgements, before they fear them.

2. Unbelief.

2. A second evill to be removed from this work, is Unbelief; which hinders us, that we cannot find the inward vertue of those holy Mysteries. For when we draw near to the Lords Table, we should make reckoning of greater benefits then all the Kings and Kingdomes of the Earth can afford us: for there, God the Father is the Feast-maker; he giveth us for our entertainment, the Body and blood of his own Son, to feed upon: he offereth us, and would exhibit unto us (if we had faith to apprehend it) Christ his perfect righteousnesse, and increase of our true holinesse; and intitleth us to all Comforts in this life, and to the Crown of glory in the life to come. This, many know, but they want faith, to make application of it to themselves: And thence it cometh to pass, that their Souls are so barren of grace, notwithstanding their often communicating at the Lords Table.

The

The Woman in the Gospel that was troubled with a bloody issue, said in her heart before she came to Christ, if I may but touch the hem of his garment only, I shall be made whole, and according to her faith it was unto her: For that touch healed both her Soul and Body: yet she had no speciall commandment to come, nor promise of good successe if she did come, nor experience of any in her case that had sped well before her: If she were thus confident, having had so few means to confirm her, what strength of faith should we come withall, and what a stedfast expectation of mercy should we have setled in our hearts, when we come to Christ Jesus in this his Ordinance? Seeing that we have both a Commandement & a promise, and the example before our eyes of such as have found unspeakable good by this holy Sacrament: and there is more reason why our Saviour should pitty us, then why he should pitty that Woman, for we have a more dangerous issue of sin in our Souls, then she had of blood in her body; & many of us have been longer troubled with it then she was with hers: and he came rather to heal the sickness of the Soul, then to cure the maladies of the Body. And besides all the former, he shall have more glory by saving us from sin, then by healing her from a bodily infirmity: and the taking, and eating of the blessed Sacrament of the eternal Covenant, is much more effectual to draw vertue from Christ, then the bare touching of his garment was: and he is nearer unto us now in his gracious presence, then he was unto her then, in his bodily presence. *Note.* Mat. 9. 21.

This we should believe and rest upon: and if

we do not, we offer unto the Lord the greater injury: for he purpoſeth to beſtow that upon us in truth, which he makes offer of in ſhew: even to give us a full communion with the righteouſneſſe of the ſecond *Adam*, as we had with the corruption of the firſt *Adam*. Even as the branches do partake of the ſap of the Vine: and the members of the body have life and motion derived unto them from the head: ſo ſhall we receive grace and life from Jeſus Chriſt, in, and by his holy means, ſo often as we do tthankfully uſe them.

3. Uncharitableneſs.

3. A third evil that muſt be put away, when we are to be partakers of the Lords Supper, is uncharitableneſs, & unmercifulneſs: For this is a feaſt of Love, where we are to receive further aſſurance of Gods love to us, and an increaſe of our love to God and Men. And how can we look for mercy if we ſhew no mercy? Or how can we expect from the Lord a general acquittance for all our debts and treſpaſſes, when we will not paſſe by ſmall matters of offence in our Brethren? Therefore as we would find any favour in heaven, let us put away from us that unloving diſpoſition that is naturally ingrafted into every mans heart, and ſtrive to get in our Souls, and to expreſs in our lives, a true love and Chriſtian Affection. And to the end that we may ſhew indeed that we have this excellent vertue in us, let us practiſe theſe two rules.

2. Rules of Charity. Matth. 18

1. Firſt, if thou haſt a grudge againſt any, labour from thy heart to forgive, and for ever to forget, whatſoever injury or indignity hath been offered unto thee.

Note. 35

2. Secondly, if thou thy ſelf haſt done wrong to any other, ſeek to undo it again. Many when they

they have been injurious unto their Neighbours, and revenged themſelves upon them, will be ready to plead for themſelvs, and ſay, I am ſatiſfied, I hope, I need not ſeek reconciliation with him, for I bear him no malice. But have not you given him cauſe of grief? Have not you ſpoken words that ſtick in his ſtomack, and wound his heart? If you have, go and reconcile your ſelf unto your Brother, elſe your Sacrifice cannot be accepted: Though you have nothing againſt him, yet if he have ſomewhat againſt you, the rule of love requireth that you ſhould ſeek peace with him, if he will not ſeek it of you. Mat. 6. 23

The like may be ſaid of ſinging of *Pſalmes*, men will uſe it for faſhion ſake, becauſe they would not ſeem to reject any religious Service: But if they would have any edification or conſolation thereby, they muſt ſing with the heart, as well as with the voice: and make melody inwardly to the Lord, as well as outwardly before men. *Singing of Pſalmes.* Eph. 5. 19. Col. 3. 18.

And as theſe and the like corruptions are to be ſeparated from the works of Piety towards God: So,

Secondly, There are other evils to be removed from our works of mercy, and of love towards men. As in the manner of Almes: If we think to merit thereby, as Papiſts do; or ſeek vain glory thereby, as Phariſes do, we put not away the evil of that work, and therefore God will reject the vvork it ſelf. 2. *Works of Mercy.*

So for admonition and reproof, they are very neceſſary to be given: yet if men do theſe duties in wrath and diſtemper, they ſhall do more hurt by their bitterneſs, and paſſion, then they can poſſibly do good by their admonition. *Admonition.*

Thirdly,

Thirdly, concerning the workes of our ordinary callings, we must cast off those evils that usually cleave unto them, as.

3. Works of our Callings.

1. The Masters duty.

First, for Masters; It is their duty to deal with their Servants by admonishing them, and by reproving them; yea & if need be, by correcting thē also: which is as necessary for them as their meat and drink: but then they must beware of wrath and outrage; of bitternes and cruelty, and do as the Lord doth here: He telleth the *Jewes*, that they were worse then bruit beasts, and nothing inferiour to the *Sodomites* in sins of impiety: But how doth he leave them here? Oh no, he deals more mercifully with them, and shewes them how to they may amend all, for otherwise they would have fretted, or despaired. So must masters deal, not minister a sharp and biting reproof, and then fling away from their Servants in a passion, for that were not to deal as a Surgeon that comes to heal; but as a robber, or a theif that comes to kill: that give a gash, or a wound, and so away: Nay, we must shew them their sickness: so we must give them a medicine: tell them where they go out of the way, and direct them into the right way: yea, and beseech the Lord also, of his own mercy and goodnes, to guide and order them better hereafter; but if we come in fury and passion, not to edifie them, but to ease our selves on them, they will hate the reprover, and despise the reproof, but never leave the fault reproved. And thence it is that there are so many complaints; never Man nor Woman was troubled with such Children, or such Servants: Why, what is the matter? Oh we have reproved them, and told them of their faults so often, and so earnestly,

1. Reproving

Nota.

eſtly, and yet there is no reformation nor amendmen of any thing: But look back to your ſelf now, and perhaps the greateſt blame will lye upon you.

You are ſtill exhorting, and crying out againſt them for their miſdemeanor, but how? Is it not done in a paſſion to eaſe your ſelf, and not in compaſſion to help them? You have given them divers bitter and cutting ſpeeches, but how many fervent prayers have you made for them in ſecret? You have often been grieved at them, and rebuked them, and do ſtill chide them very ſharply for failing in your Work, but how many tears have you ſhed for their failing in Gods ſervice, and grievous offences againſt his holy Majeſty? If you cannot be thus ſpiritually affected, nor afford them your prayers, as well as your rebukes, you may ſpare a labour for any good that is likely to come of all that you do. *Note.*

Therefore let Maſters of Families, and Parents (likewiſe Husbands when they are to deal this way with their Wives) be careful to do this duty in Wiſedom and Moderation, in love and tender affection to the Souls of the parties offending. If the faults be private, let the admonition be private: If they be great, bring ſtrong arguments to convince the offender, and to beat down his ſin: but ſpare tart, and bitter, and reviling ſpeeches, that will rather exaſperate, then work any cure upon them that are faulty and blame-worthy.

So for labouring in our vocations. It is good to riſe early, and to do the duties belonging unto us, with all diligence, and faithfulneſſe; but then we muſt take heed that wee labour not for cove- 2. Labour. *Note.*

touſneſſe,

rousnesse, nor in desire of filthy lucre, but in conscience and obedience to God: For otherwise, we shall be froward and distempered when things go crosse with us: and lust after the World, and dote upon the vanities of the World, when things go well with us. If we serve the World, or our selves in the pains that we take, we shall be vexed and disquieted with continual discontentments; and ever turmoyled and tossed with some inordinate affection or other; if we can get advantage by doing of wrong, we shall not much stick at it: and if a commodity lie in our way, we will not be afraid to seek our own gain, though it be to our neighbours great losse: Whereas if we aimed at Gods glory in our dealings and affairs of this life, we would rather suffer wrong, than do wrong: and help others, then hurt them, knowing that when we do best, we alwayes speed best.

1. Servants duty.

And as Masters must herein look to themselves: so must Servants in their places; they must beware of eye-service: for many there are, who when their Masters eye is cast upon them, will bestir them very busily, and do much: but when his eye is off them, and he absent from them, they will either do nothing at all, or very little in comparison of that they might and ought to do. Such must remember that they should serve the Lord Christ in their places, whose fiery eyes are still upon them, to reward them if they be industrious and painful, and to punish them, if they be careless, idle, and wasteful.

4. Recreations.

Fourthly and lastly, for our recreations, which being lawful and warrantable in themselves, yet seeing they are mingled with many horrible corruptions by the users, or rather by the abusers of them,

them, we must be likewise careful to put away the evils of them: As,

First, the evil end that is propounded by those that are much addicted thereunto, And what is that? For the most part, not to refresh themselves but to gain mony from their companions, unto which they have no right at all, either by Gods Law, or by Mans: neither shall they ever be able to answer the losing or getting of such mony before Gods Judgement-Seat. Yet that is the Divels sawce whereby their recreations are usually sweetned, which else would not be so well pleasing unto their fleshly taste: which is a sufficient argument to confirm the unlawfulness of such exercises, to those that so use them, because that this mixture with all or most of their games & sports, is that which the worst do most delight in, & without it, count their recreation but an idle thing, nay, a meere vexation and torture.

Corruptions thereof. The evil end of them. *Note.*

A second mischief that usually accompanieth such exercises, is mispending of too much time in their vain delights: which may well be called vain, when they either wholly, or for the most part hinder men from Gods service, and from the works of their callings, & make them altogether vain, & idle and unprofitable burdens of the Earth. Satan that old Serpent (who they serve that are thus in bondage to their fond and wretched lusts) hath many cunning wiles & crafty fetches, both to allure them into his snares, & to hold them fast when he hath intangled them: & this is one amongst the rest, that when one gets & feels it coming, he stirreth up in him such a lust after gold & silver, or whatsoever they play for, that they cannot make an end in any time. And if any one lose, he perswades him (though

2. Mispending of Time. *Note.*

(

(though indeed their need not any great ado to perſwade thē, their own corruptions carrying too great a ſway over them in this reſpect) to play one game more, to try if he can recover that which he hath loſt, & not to let the winners give over with ſuch damage unto him, and advantage unto themſelves: & ſo let ſlip many a precious hour, wherein, if they were well buſied, they might gaine more good unto their Souls, then all the world is worth.

And as in gaming, ſo in other paſtimes (as they call them) they are ſo exceſſive in reſpect of time, that inſtead of the right end of them (which is to quicken and revive the Spirits, and to fit men for matters of greater importance) they pervert them to a quite contrary end, and to make them means to weary and tire out themſelves: ſo that they are for that day, utterly diſabled for any work of Religion, or of their callings.

Yet it is ſtrange to hear how thoſe that carry the name and profeſſion of Chriſtianity, will ſhift off every wholſome admonition and rebuke that is brought againſt them, with this; what will you not allow us recreation? But it might be demanded of many of them, to their ſhame, what is your vocation, that talk ſo much of recreation? what ſore labour have you undertaken ſo to wearyyou, that youſhould ſtād in need of ſo much refreſhing? In truth if theſe things were well examined, we ſhould find, that ſuch make their ſports to be their vocatiō (if they have any at all) not their recreatiō. For they do nothing elſe, or very little elſe, but eat, and drink, and ſleep, and play, and ſo conſume the dayes, and ſpend the greateſt part of their life like Epicures, that dream of no other happineſſe, but of following their delights, and giving themſelves o-

ver

ver to beastly voluptuousnesse, and sensuality. And whereas recreation should be used onely as Phy- *Note.*
sick, they make it their ordinary dyet. If we should hear a man alvvayes inquiring after skilfull Physitians, and calling for nothing else but Physick, Physick; we would presently conclude, certainly this man hath a very sickly body: and what else can we think of those men that are still following after vain delights, and in whose mouthes there is nothing so usual as recreation, recreation; what else (I say) can we think of them, but this, surely these men have very sickly Souls? There is very little inward joy and spirituall contentment in that heart, where so much is sought for, from these external things.

A third evil in recreations is, inward fretting, and outward chafing; especially when they breath out monstrous Oaths, and fearful blasphemies against the God of Heaven; and horrible imprecations, and cursed speeches against his Creatures, which are too too usual in their carding, and dicing, &c. For there are none more outragious ple, then those that are carriedaway with the peostream of those unruly lusts. And whereas many of them will confesse, that these things are amisse, and should be mended, but they know not how to do it: let such know, that how lawful soever such recreations are unto other, it is sure they are unlawful to them. For how can they either comfortably pray for a blessing upon that they go about, before they set forth in the morning, when they rush on such occasions (unto them at least) of dangerous falling, and fearful provoking of the Lord? or how can they return at night, to render thanks and to look their Father in the face with

3. Fretting, chafing, & blasphemming. *Note.*

any

any comfort, when they have beẽ all the whole day so busily imployed in the service of the Divel, and of their own sinful flesh? what lawful use then can they have of that, which they can neither crave a blessing on, before they undertake it, nor give thanks for when they have finished it: seeing that we are commanded, *Whatsoever we do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God the father through him.* If such men therfore cannot remove the evils of this work, it were far better for them, to remove the work it self: (which they may well do, & yet have many other honest & Christian refreshings, sufficient for their comfort & contentment) rather then so to mispend their mony, and time, and strength, and to cast away their own Souls in the pursuit of such base trifles, and alluring vanities, that do so bewitch the common sort of men.

Col. 3. 17.

Note.

Thus we have seen (as particularly as the time would permit) what dross of corruption is to be purged away from the several actions and duties, wherein upon several occasions, and according to our several callings, we are to be busi'd & imployed These evils therefore we must with all conscionable and faithful endeavour seek to remove, and that from before Gods eyes. For, whereas many may have this conceit, No man can charge me, I will never accuse my self, and my companions will certainly conceal and keep all to themselves, and therefore I need not fear the disclosings of my actions & dealings: this will not serve their turnes: for though men cannot touch them, yet there is an All-seeing God, that always looketh upon them: & where his eye is displeased, his hand will surely be avenged.

From before mine eyes.

And

And therefore if we would have any blessing from any of Gods ordinances, let *us wash our hands in innocency when we compass his Altar* (as the Prophet speaketh) and cleanse our inward parts from that, that God may dislike, as well as our outward behaviour from that which men may disallow of. Psal. 26. 6.

Cease to do evill] From these words this Doctrine might be raised: That *Doct.* 2.

It is not sufficient in a passion to be sorrowfull for sin, and hourly to confess and acknowledge it: But these duties must be so sincerely and effectually performed, that there be a ceasing from evill afterward. But this point hath been handled in the former Sermon, *Doct.* 3. where the Reader may find the same prosecuted at large.

THE THIRD SERMON.

ISAIAH 1. 17, 18, 19.

17 *Learn to do well, ſeeke judgement, relieve the oppreſſed, judge the fatherleſſe, and defend the widow.*

18 *Come now, and let us reaſon together, ſaith the Lord; though your ſins were as crimſon, they ſhall be made as white as ſnow: though they were red like ſcarlet, they ſhall be as Wool.*

19 *If ye conſent to obey, ye ſhall eat the good things of the Land.*

LEarn to do well.] Having ſhewed them what they muſt not do; now he proceedeth to declare what they muſt do, and biddeth them do well: And becauſe there was in them no fitneſſe hereunto, therefore hee wiſheth them to [*Learn*] *to do well.* Whence the *Doctrine* is, that,

Doct. 5. All muſt be Chriſts Scholars.

All godly and penitent perſons, while they live in this world, muſt always be learning to do well: and apply their minds to know what duties of Religion and of Righteouſneſs they ought to perform, and in what manner they muſt be performed.

So

So ſaith our Saviour, *Take my yoke upon you, and learn of me, &c. for I am meeke, and lowly in heart, and ye ſhall finde reſt unto, &c.* As if he ſhould have ſaid: If any take up my yoke, and continue not to be a learner from my Word, how to bear the ſame, either he himſelfe will be weary of it, or others will perſwade him to take up the Devils yoke, or mens yoke: (which is much at one, for they are both of one ſide) therefore learn of me (ſaith Chriſt.) And that they might the ſooner be drawn thereunto, he removes the reaſons that might diſcourage them. For they might think, Matth. 11. 29.

Obiect. Oh! I am ſo full of corruption, and my nature is ſo over-grown, and over-run with ſin and iniquity, that if I ſhould come unto Chriſt Jeſus, who is perfectly holy and righteous, he could not but be angry with me, and ſharply chide and rebuke me.

Anſw. Nay, ſaith Chriſt, you need not fear that, *for I am meek*, and therefore not ſo prone and ready to fall out with men that are weary of their ſins, as willing to help and heal them.

Obiect. Another might ſay: But alas, I am ſo blockiſh and ignorant that if I ſhould come to be inſtructed, Chriſt Jeſus would deſpiſe me.

Anſw. For the anſwering of that objection, he ſaith, that *he is lowly in heart*: and the property of thoſe that are lowly, is, never to contemn any for their defects and imperfections, but rather to pitty and help them: and therefore they may boldly have recourſe unto ſuch a Teacher as our Saviour is, and expect to be ſtill further informed by him in all the wayes of godlineſſe and righteouſneſſe.

In this regard Christians are called Christs Disci-
Mat.10.42. ples, wch signifieth nothing else, but to be Christs
Joh.15 8. Scholars. And it is given as a note and brand of a
Psal. 36.3. forlorn and desperate wicked person, *that he hath*
1 Cor.13.9. *left off to understand to do good.* And on the con-
1 Cor.8.2. trary it is set down as an evident signe of a mar-
Psal.19.12. vellous sanctified and holy man, to acknowledge
Ps.119.33. still that he *knoweth but in part*: *that he knoweth nothing as he ought to do*: and to cry out, *Who knoweth the errours of his life? Cleanse me from my secret sins. Teach me, O Lord, the way of thy Statutes, and I will keep it unto the end*: with many the like requests. And it must needs be so; that they that are truly converted, and in any good measure acquainted with their own hearts, should be thus instant to be still further directed and taught.

Reasons.

1. The Mind is blinde, the heart deceitful. First, because they perceive the darkness that doth naturally over-spread their minds; and that those which have most light, have very little in comparison of that they should have, and might have had, if they had constantly and conscionably imployed themselves in the use of the meanes which they have injoyed: They know well enough how ready their fleshly hearts are to deceive them, unless they go often to God by fervent prayer, and to his Servants, to be directed in the right path wherein they should walk. And this makes them so desirous of sound understanding. They wisely consider, that the drift and whole scope of all their actions, should be to please the Lord, and therefore they would most willingly be informed what his good will and pleasure is in every thing.

2. Secondly, he hath commanded them to *grow in*
1 Pet.3.18. *grace, and in the knowledge of our Lord Jesus Christ.*

Christ. There is no further growth in Faith, or in any other grace, than there is in Knowledge. A man may know more than he believeth, but he can never believe more then he knoweth. True knowledge is as it were the chief wheel in a Clock, that draweth all the rest of Gods graces after it: and if that stand still, all the rest must needs stand still with it. And therefore it was, that *David* prayed so often, and so earnestly, *Teach me thy Statutes: open mine eyes that I may see the wonders of thy Law, &c.* Why (might some say) was not the Prophet well taught, when he was a teacher of others, and one of the holy men of God, whom the Spirit used as an instrument to pen a great part of the Scripture? Yes surely, few were better instructed than he was: yet he found such great blindnesse of minde, and deceitfulnesse of heart still, when he came to matters of practise, that he never ceased crying for more understanding of heavenly things. Psal. 119.

As also the wise man exhorteth, *to call for knowledge, to seek her as silver, and to search for her as for treasures.* That as covetous men never thinke they have gold and silver enough: So Christians must never think they have heavenly wisdome enough, but still covet more and more *after Spiritual things.* Prov. 2. 3, 4.

Use 1. Here are those sharply to be reproved, and much to be condemned, who are too too well conceited of themselves, and of their own wits: that will brag and boast, that they are not so simple, but they know well enough how to serve God, and to do the duties that pertain to them in their Families: they have not been so many years married, nor lived so long in the World, but they know sufficiently without teaching, what belong- 1 Cor. 14. 1

eth to the duty of an Husband, of a Father, of a Master, and all other things that a Christian man should know. *Note.* These foolish men in saying thus, do little consider what they speak against themselves, and how far they discover their own nakedness: hereby they make it apparent, that they have in them no Christianity at all: for, what are they wiser then all the Prophets and righteous men that lived in ancient times? They saw and acknowledged their great want of the understanding of holy things; and that not for modesties sake, but they and others rued it, and felt the smart of their defects that way. How foully was *Eli* over-taken through ignorante, in censuring and condemning good *Hannah* for drunkenness, when she was powring out her Soul before the Lord, because she moved her lips onely, and uttered no words in his hearing, but spake in her heart unto God? And the like might be said of many indiscreet speeches and actions of the Disciples of Christ before the resurrection, and till they had received the Spirit of understanding in a more plentiful measure.

a 1 Sam. 1. 11. 13, 14.

Want of wisdome.

And to come more particularly to our selves: who hath that wisdome to make so good use as he should of prosperity or adversity? To profit by Gods hand in mercy, or in judgement, upon our selves or others? Nay, who hath attained to that soundness of judgement, as to understand the Scriptures so well as he should, when he readeth them, or heareth them read by others? Or to make a right use of them in applying them to his own Soul, when they are plainly and soundly preached, and expounded unto him? He that thinketh that he knoweth any thing fully and perfectly

perfectly in these matters, let him be assured, that he knoweth nothing as yet as he ought to know: and as for him *that is wise in his own conceit, there is more hope of a fool, than of him.* For a naturall Fool, though he be not capable of instruction and advice, yet by the whip may be kept within some compass: but nothing wil be available with a conceited fool; *Though thou shouldst bray him in a mortar* (as the Wise man speaketh) *among wheat brayed with a pestle, yet will not his foolishnesse depart from him*: You may sooner drive his Soul out of his Body, than you can drive folly out of his Soul. Prov. 27. 22.

2. This is for our instruction: that if we would carry the name of Christians, and be such indeed, then we must learn our duty, to the intent we may do it; and every one strive principally to know what he himself should be. Many labour to speak well, and to have words of discourse; but let us learn to [*do*] well: which if we indeavour to do, then we shall be blessed in our work. *Use* 2. Jam. 1. 23.

3. Here is matter of great consolation for us: For hereby we may gather good assurance unto our owvn hearts, of the soundnes of our repentance, and conversion unto the Lord: This being here in the Text set down as an infallible note of those that have indeed turned from their evill ways to serve the living God, that they *learn to do well.* Therefore they may take this for their comfort, who are still proposing of good questions, what they must do, and how they must do it? By what meanes they may get out of this or that sinne, and attain to such or such a grace? How they may be most profitable, helpfull, and comfortable to themselves and others? This was *Use* 3. Proposing of good questions.

the practise of the Publicans and Souldiers, and of all sorts that were invvardly touched in their con-
Luke 3. sciences by the preaching of *John Baptist*: every one of them came unto him, saying, *What must we do?* And of the Jaylour, who when once he began to be humbled; came trembling, and fell
Acts 16. 29, 30. down before *Paul* and *Silas*, saying, *Sirs, what must I do to be saved?* For howsoever Gods servants have learned for the most part, what things in generall must be done, yet still they need to be informed of many things; as whether such and such things come vvithin the compasse of their callings? What warrant there is for it in the Word? Whether it may be done at such a time, in such a place, before, with, or amongst such persons? What circumstances they must observe in their proceeding? What affection they must carry in the matter? and the like. For they find such ignorance and corruption in their hearts, that they thinke they are never sufficiently furnished with wisdome and goodnesse for the performance of holy duties, but are still jealous and suspitious of themselves, lest they should be led aside with by-respects.

Howsoever such men and women think, and speak hardly of themselves, and are still bewailing
Note. their manifold imperfections and failings in every good exercise; yet the Ministers of God finde, that of all others, they are the worthiest hearers, and practisers of the Word, and receivers of the Sacrament. Many count them learned Christians, that have gotten such knowledge, as that they can say much: but they are in truth the best learned, that have obtained grace to do much: according to the exhortation of the Prophet in this place, *Learn to do well.* *Seeke*

Seeke judgement.] Now because men will very easily shift off generall precepts, he contenteth not himself with the former exhortation, but as he had bidden them to *do well*, so here he cometh to particulars, and sheweth them wherein their chief and principall care and indeavour should be, to *do well*: *Seeke judgement*, &c. He had before charged them, that their hands were full of Bloud, and that their great men, and men of authority were notable oppessors and spoylers of their brethren and neighbours that were meaner than themselves, following after reward, and not judging the Fatherless and the Widow, nor suffer them to have equity according to the goodness of their cause: but rather abusing their authority to the hurt of the good, and to the maintenance of the bad, in their lewd and sinfull practises. If honest men had never so good a Cause, and never so good a Conscience, yet if they brought them no bribes, they were like to go by the worst: and if sinfull and wretched persons had never so ill a Cause, yet if they presented them with great gifts, they should carry it from all others. Now the Prophets purpose being to bring these men to repentance, he saith, *Seeke judgement*, that is, search diligently what ought to be done according to your places, and when you know it, see that you practise it. Whence ariseth this point: That,

It is a note of true repentance, and of an honest and sincere heart, to discharge the duties that belong unto us in our places and callings. For look what is here said of Magistrates, and men of higher places, that if they would manifest the soundness of their repentance, and the uprightness

Doctr. 5. Every one must do his own duty.

neſs of their hearts, they ſhould leave of their oppreſſion, and fall to equall dealing betwixt man and man: the like holds in all other callings, and among men of all ſorts and degrees, to wit, that they put to their utmoſt endeavour, to finde out what are the works of that vocation wherein God hath ſet them, and accordingly to do the ſame, reforming the ſpeciall things, wherein they have faulted heretofore.

This *Job* ſets down as a mark, that he was no hypocrite, (though his friends injuriouſly charged him to be ſuch a one) becauſe he was carefull of thoſe good duties that did pertain to him in his place, both as he was a Magiſtrate, and as he was a rich man; in both which reſpects he ſhewed all good faithfulneſs: for as he was a Magiſtrate, he
Job 29. 12. ſaith, *I relieved the poor that cryed, and him that had none to help him. The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widows heart to rejoyce: I put on juſtice, and it covered me: My judgement was a robe & a crown*, &c. Neither would he ſhift off matters to eaſe himſelf, and to free himſelf from pains and troubles, but (ſaith he) *If I knew not the cauſe, I would ſearch it out diligently*: and though the prey were in their hands, nay, as it were in the mouths of thoſe that were ſtrong, and fierce as Lyons: Yet he ſaith, that *he would break the jawes of the unrighteous man, and pluck the prey out of his teeth.* He would adventure himſelfe for the innocent in a righteous cauſe, though it were with as great danger, as for a man to pull the prey out of the jawes of ſome hungry and ſavage wild beaſt, that would be ready to devour any that ſhould come neer him.

Then

Then as he was a rich man, he ſheweth that he diſpoſed his wealth to that end whereunto God hath appointed it: *I was* (ſaith he) *a Father unto the poor. I reſtrained him not of his deſire, nor cauſed the eyes of the widow to fail. I did not eat my morſels alone, but the fatherleſs did eat thereof. And from his youth he grew up with me, as with a father*, &c. *I ſaw none periſh for want of cloathing, nor any poor without covering; but their loyns bleſſed me, becauſe they were warmed with the fleece of my ſheep.* Job 29. Job 31:16.

Further, that this faithfulneſs in a mans owne calling, is a notable teſtimony of an upright heart, and of a good conſcience, it appeareth by the ſpeech of our Saviour, where he approveth himſelfe and his actions unto his Father, ſaying, *Father, I have glorified thee on earth:* How proves he that? *I have finiſhed the worke which thou gaveſt me to do.* Many times men ſet upon workes which God never commanded them to do, but which their own Fleſh and Satan bad them do: or if they begin to go about good works that the Lord commandeth, they do not go thorow with the ſame as Chriſt Jeſus did: and therefore they neither bring glory to Gods Name, nor comfort unto themſelves by that w^ch they do: but this is it indeed which will ſtand men in ſtead, when they ſhall come to make their accounts before the Lords Judgement-Seat, if they can truly ſay, Lord I have done the work that thou didſt appoint me; I have been exerciſed in thoſe buſineſſes and affairs which thou didſt injoyn me, and have gone thorow with the ſame. So, when Chriſt Jeſus would commend a worthy ſervant; what is the commendation that he hath given him? That John 17.4. Matth. 25.

he

he hath faithfully imployed thoſe talents and gifts, that his Maſter committed unto his truſt, unto his beſt advantage. And this (as the Apoſtle 1 Cor. 4. 2. ſpeaketh) is required of diſpoſers; *that every one be found faithfull*: that is, that they diſcharge every one the duties that pertain unto them in their places, with all due care, and conſcionable regard.

Uſe 1. This ſerves for the juſt reproof of thoſe that make ſome ſhew of Chriſtianity, and would fain go under the Name and number of ſound profeſſors of the Goſpel, and yet are moſt unfaithfull in their own charges. Many are good Neighbors abroad, and bad Governours at home. They can adviſe others for the beſt, but they have no care at all to order their own families in the fear of God. Many husbands are kinde and courteous abroad, but churliſh and unmercifull to their Yoke-fellows, and to their Children and ſervants at home. Many wives will ſeem religious, who yet are not helps in their Family, nor ſeeking in all good and lawfull things to content and pleaſe their Husbands, but are diſobedient and undutiful unto them. Such Maſters, and Husbands, and Wives, can have little comfort of their faithfulneſs, when they fail moſt in thoſe things wherein the power of godlineſs ſhould moſt ſhew it ſelfe; namely, in diſcharging a good Conſcience, where they are tyed ſo to do by the neareſt and ſtrongeſt Bond.

And this is a great fault in divers ſervants, who when they have gotten a little knowledge of Religion, and can diſcourſe of ſome points thereof, begin to think, that then they have a diſpenſation to be idle and ſloathfull, head-ſtrong, and maſterfull,

full, testy and impatient when they are told of their faults, and the like. Oh, this is a wofull use that they make of their reading and hearing the Word of God! If they had well observed that which most concerns them, they should have found, that the Lord commandeth servants, *To please their Masters in all things, not answering them again, and to shew all good faithfulnes, that they may adorn the Doctrine of God our Saviour in all things.* Tit. 2. 9, 10. And again, *Servants be obedient unto them that are your Masters according to the flesh, with fear & trembling, in singlenes of your hearts, as unto Christ.* Eph. 6. 5. And no less effectuall is that other place of *Paul* to *Timothy*: *Let as many servants as are under the yoke, count their Master worthy of all honour, that the name of God and his Doctrine be not evill spoken of. And they that have believing Masters, let not them despise them because they are brethren, but rather do service, because they are faithfull and beloved, and partakers of the benefit.* 1 Tim. 6. 1, 2. And that was a thing worthy singular commendation in *Jacob*, that he served *Laban* (though a covetous, deceitful, and hard Master) *with all his might: being in the day consumed with heat, and with frost in the night, his sleep also departing from his eyes.* Gen. 31. 6, 40. And therefore those Servants are much to be blamed, that make Religion an occasion of their unfaithfulnes; which, by how much it is more thorowly and deeply rooted and setled in the hearts of any, should and will make them more true and trusty, more conscionable and faithfull to their Rulers and Governours. And the like may be said of Children: What gifts of knowledge and speech soever they have, they can have no comfort of the same, unless they give all

all honour and reverence, and ſhew all duty and obedience unto their Parents, as the Lord commandeth them.

This may be an inſtruction unto us. Would we be Chriſts Schollars? Then the firſt Letter and Leſſon that we muſt learn, is, To do well in our places. Are we Children? Let us labour by ſearching of the Scriptures, to know our duties, & to do them. Are we Servants? Let us get underſtanding of the things that do moſt concern us in all our places, and let our practice be anſwerable to our profeſſion, and then we ſhall ſhew our ſelves to be truly religious indeed. And the ſame exhortation might be given to all others in their ſeverall Vocations: Which if we can follow, whatſoever our Callings be, *we ſerve the Lord Chriſt in them*, and ſhall be ſure of full reward from him. Oh! but my Calling is mean, and my ſervice baſe. Though your work be baſe, yet it is not a baſe thing to ſerve ſuch a Maſter in it. They are the moſt worthy ſervants, whatſoever their employment be, that do with moſt conſcionable and dutifull hearts and minds ſerve the Lord, where he hath placed them, and in thoſe works which he hath allotted unto them.

Note.

[*Relieve the oppreſſed.*] Having in the former words ſhewed them, that they muſt do that which is juſt and right, he cometh now more particularly to declare unto them wherein that conſiſteth; namely, in ſhewing mercy to ſuch as are in miſery, and in being means of comfort unto them that are in diſcomfort, and grief of heart. Whence this Doctrine may be collected: that,

Doct. 6. Mercy to the afflicted, an excellent ſervice.

It is a moſt acceptable ſervice unto the Lord, to comfort and relieve his people when they are in miſery and diſtreſs. This

This is a work ſo well pleaſing unto God, that he pronounceth them happy and bleſſed, that conſider wiſely, and judge charitably of the poor and needy: Though they have no ability to help them, or to direct and counſell them, yet if they can but prudently and mercifully conſider with themſelves; Surely this man or woman have carried themſelves ſo holily and blameleſs, that this ſtroke is not fallen upon them for their wickedneſs, nor for their fooliſhneſs, but for their good and comfort, as in the end it will appear. This mercifull judgement and cenſure, concerning thoſe that have many, and ſtrange, and heavy croſſes lying upon them, is a thing that God much regardeth, and recompenſeth in all that are ſo affected towards his poor diſtreſſed ſervants. This alſo the Apoſtle *James* yieldeth, as an undoubted marke of true Religion, ſaying; *Pure Religion, and undefiled before God even the father is this, To viſit the fatherleſs and widows in their adverſity, and to keep himſelf unſpotted of the world.* His meaning is not, that it is Religion it ſelf (for that is a thing belonging to the firſt Table) but a ſigne of the ſame, when our faith in God, and love unto God, maketh us pittiful and liberal towards the children and Saints of God, and ſuch as he would have reſpected and relieved. So, at the great and generall day of judgment, when all the world ſhall come to receive Sentence according to their works, whether good or evill; what is the matter of commendation that is given to the Elect, and the moſt evident mark of difference between the Sheep and the Goats? even this, That they deſired to do good; not in ſome one or two, or in ſome few, but in every work of Mercy,

Pſal. 41.1.

Jam. 1.27.

Mat.25.35 Mercy, and of Charity: *That they fed the hungry, gave drinke unto the thirsty, cloathed the naked, visited the sicke and imprisoned.* And on the other side, the Reprobate shall be charged and condemned justly for this; That they did not the good that they might have done unto poor Christians in their wants and miseries.

Reasons. And further, this sheweth it to be an excellent service, for one to stretch forth his hand in relieving the needy; and in succouring distressed soules: that whatsoever kindnes is done to the least of them, Christ sets it on his score, and counts it as done unto himself; and he will acknowledge it, and reward it, both in this present life, and in that which is to come.

Every one will come to this, That if Christ Jesus should repair unto their houses, hungry, or thirsty, or cold, or naked, they would with all their hearts part with any thing they have to refresh and relieve him: Let such hear then what Christ himself saith to them that shew mercy to the poor Saints; *In as much therefore as ye have done it to the least of these my Brethren, ye have done it unto me,* Mat. 25.

Vse 1. Which is first for the great condemnation of them that do altogether shut up their bowels of compassion from Gods children in their sorrows, and temptations, and afflictions, *Whosoever hath this worlds good, and seeth his brother have need,* (saith the Apostle *John*) *and shutteth up his compassion from him, how dwelleth the love of God in him?* This goeth sore against such; for in not loving his children, they proclaim unto all the world, that they love not God himselfe, and therefore are not beloved of him. And if it be so

1 Joh.3.17.

with

with thoſe that do not make manifeſt their love, by ſhewing mercy; what ſhall we think of thoſe that are ſo far from pittying and relieving the diſtreſſed, that they are ready to add affliction to the afflicted? It is juſt upon you (they ſay;) your indiſcretion and want of wiſdome (in that you made more ado then needs, and would be more preciſe than wiſe, and more forward then your neighbours, &c) hath brought you to all this woe and miſery. This is cruel and unmerciful dealing: If they would do them no good, they ſhould do them no hurt. Yet this was the caſe of *Job*, and of *David* in their great calamities and perplexities; and we may read of the lamentable complaints that both of them made in that reſpect. If it be a marke of a damnable perſon, to with-hold mercy from the ſorrowfull and heavy-hearted; then what ſhall become of them, that lay heavy burthens on thoſe that are preſſed down too low before? If *there ſhall be judgement without mercy, to them that ſhew no mercy*; much more fearfull ſhall their ſtate be, that are ſo full of cruelty towards them, whō the Lord ſo tenderly reſpecteth?

Here is a ſingular comfort for Gods children, that are in many wants and neceſſities: So long as there is any godly man or woman, that will do any thing for Chriſt his ſake, and for their own comforts ſake, they ſhall not be deſtitute of relief: For God hath commanded his ſervants to ſuccour them, and hath made many gracious promiſes to ſuch as are merciſull, and will bear the burthen of others. And if men ſhould fail them, the Lord himſelf will look unto them; who beholds their troubles, and ſees their tears, and is acquainted with all their griefs. *Uſe 2.*

And he that bids others to be mercifull, will not be unmercifull himself. And therefore it is, that men do deny us help and comfort many times, because God would have us draw neerer unto him; whose eies are ever upon us, and whose eares are alwaies open to hear the cries of the poor, and of those that are humbled before him.

Psal. 2. Therefore let the Saints of God make full reckoning that one way or other they shall be provided for; if men will not, God will. Onely let them be sure that they be found in the number of those that be humbled in spirit, & broken in heart for to such alone do the mercies of God appertain If one be a Gameller, or an unthrift, or a riotous person, or a Drunkard, or given up to any such reproachfull vice: or if there be any that will not take pains to get their living, by diligence and labour in their honest calling, but give themselves to idleness and sluggishness, God himself will not (in mercie at least) and his children must not relieve such kind of persons: *He that will not labour must not eat*: And the best almes for such is to give 2 Thes. 3. 10. them nurture and correction, that they may desist from their lewd behaviour, and betake themselves to better courses.

18. (*Come now let us reason together.*) Here the Prophet prevents an objection, that they might make. It is long ere men be brought to the sight of their sins: but when they come once to perceive the multitude, and grievousness of them, they begin to thinke their case remediless, & that it is in vain to hope for pardon: but God bids them make no such conclusions, and therefore he saith, [*Come now, let us reason together*: which is in effect as if he should have said if you harken what

what the devil and the flesh can say, then will you rather despair, than beleeve: and therefore hear you withall what I can say: which if we could do, we should easily see, that the arguments of Satan, and of our own wretched carnal reason, are but delusions, and that Gods arguments swallow them up all, even as *Moses* true serpent did the Serpents of the Sorcerers. Hence we may learn this Doctrine: That;

They that will come to the Lord, and do him service, must not hearken what reasons Flesh and Blood can yield them against it, but what Reasons God can give them for it. *Doct.* God is to be heard before any.

The Devill will have much to say against goodness, and our own fleshly wisedome will have as much, and the world will be as great a pull-back unto us, if we will give it the hearing: but if we can lend an attentive eare unto the Lord, we shall finde that he will bring better arguments to perswade us to goodnesse, than all those our Enemies can, to dissuade us from it. And therefore it is that men are so often, and so grosly deceived, because they hear what the one side can say to discourage and hinder them: but not what the other can say, to hearten and draw them onward in good waies. For if they did bring a spiritual eare to receive the proofs that are brought from the word, they would be more forcible to bring them to God, than any other means could be to allure the forsake God, & to embrace this present world. Therefore when the Lord would have men to practice any duty, or to forbeare any sin, we see what strong reasons he bringeth for that purpose: as is evident (together with innumerable other places) in the second and fourth Command-

ment. And hence it is, that men do so commonly and so wretchedly transgress those Commandements, because they do not well weigh the Lords reasons to the contrary: for if they did, they would never incline so much to Superstition and Idolatry, nor ever so give themselves to the profaning of the Lords Day, but know that it is far better to procure Gods blessing by keeping it, than his curse and vengeance by the violating of it.

Iob 31. 1. Holy *Iob* (we see) took that course that the Lord would have us take for the repressing of all inordinate lusts and affections, *I made* (saith he) *a covenant with mine eyes why then should I think on a Maid?* A carnal sinfull man would have thought this too much curiositie and niceness: What, not to look on the beauty and comely visage of a Woman? At least, not to take some liberty for thoughts tending that way? It is too too much precisenes: who can take any notice of such things in us? Oh (said *Iob*) *What portion should I have of God from above? And what inheritance from the Almighty from on high?* q. d. I durst not give any way unto the flesh in any sort; for that were the directest course to deprive my self of the comforts of the Word and Spirit here, and of the Crown of happinesse, which is reserved for the Saints in the World to come. Albeit I should speed little the worse with men, yet I should be sure to come short of many special favours and blessings of the Lord. And further he addeth, *Is not destruction to the wicked and strange punishment to the workers of iniquitie?* q. d. Suppose I should escape the censures of men, yet hath not the Lord means that I cannot conceive of, for the punish-

Verse 2.

ment

ment of rebellious sinners? and though things may be smothered for a time, cannot he bring secret sins to open shame? Grant that it be kept close from the eyes of the World? yet, *Doth not he behold my waies and tell my steps?* Though the eyes of men take the view only of the outward actions, yet he looketh upon the inward disposition, and affection of the heart: These and the like reasons he used to keep himself in order, and to fright his conscience from all manner of sin and impietie, as is more fully described unto us in that Chapter.

And good reason there is, why we should esteem Gods arguments above any other, because he is Wisedome it self, and therefore seeth what is best for us, and he is Love it self, and therefore will direct us in the way, which shall appear to be most safe, and most comfortable in the end, what stumbling blocks and rubs soever we finde therein for a season. *Reason.*

The Divel, the World, and the Flesh bring only shews of reason, and pretend love unto us, when they mean nothing lesse, as the event will plainly manifest; but Gods reasons will hold out when they are weighed in the Ballance, and what he saith shall stand, when heaven and earth shall fall: and if we take those courses that he would have us, we shall plainly perceive at last, that he meant us more good in so advising us, than we could possibly thinke or imagine.

This sheweth and condemneth their folly, who when they have motions or perswasions to undertake any good thing, or any purpose to be- *Use 1.*

become more ſober & ſtaied in their carriage and courſe of life, will firſt heare what their carnal freinds can ſay, and what the World, and their own fleſh can alledge, Alas, theſe men are more likely a great deal to renounce all goodneſſe, than to continue in the practiſe of any godlineſſe. If once they give ear to the reaſons of the devil, and of the Fleſh, they are gone. For as the perſwaſions of God by his Word and Spirit, ſhould make us begin, ſo muſt they cauſe us to hold on, or elſe we ſhould faint in the mid-way, or rather turn aſide, and walke in a quite contrary way.

And as this is true in general for the profeſſion of Chriſtianity, ſo is it as true in all particular duties; as to give inſtance in ſome: thoſe that have to deal in matters of ſtrife and contention, for the moſt part are poſſeſt with the conceit, that if they ſhould not anſwer like for like, and return one diſgracefull ſpeech for another, and requite one injurious action with another, every one would in a ſhort time grow bold with them, and be ready to wrong and abuſe them. But where doth God ſay ſo? Nay, the very truth is, that *Note.* when they ſeek by ſuch means to right themſelves and by ſuch a ſhield to defend themſelves, and to repell their adverſaries, whereas they had men only againſt them before, now they have three for one againſt them, to wit, God and men, and their own conſciences, whereas if they would follow Chriſt his rule, *To bleſſe thoſe that curſe them, and* Matth. 5. 44. *to do good to thoſe that hate them, and to pray for thoſe that hurt & perſecute them, & ſo overcome evil with goodneſſe*, they ſhould certainly have the Lord, and their own conſciences on their ſide, and

and it may be also make their foes to becom their friends by that means. For the wisedome of God telleth us, that this is the way to *heap coals of fire upon their heads*: which shall either melt them, and turn their affection to us, or burn them, and leave them more inexcusable before God, and their own consciences, and so hasten his judgements upon them; if men can be patient and content to sit down by wrongs offered, God will stand for them and revenge the quarrel of the meek. And however in our corrupt judgement we think, that by passing by offences, and patient bearing of injuries, we shall expose our selves to all manner of indignities and losses: yet by good experience we shall find that saying of the holy Ghost to be true *The meek shall inherit the earth, and shall delight themselves in the abundance of peace.* Rom 12: 20.

Others there are that think: if we should make conscience of religion, and begin to read the Word, to frequent Sermons, to have prayer in our Families, and the like: this would make us to be scoffed and mocked at, and to be termed precise fools for our pains. But let such hear what the Word saith, that pronounceth them blessed, that *delight in the Law of the Lord, and that meditate therein day and night, and that seek him with their whole hearts*: Yea, albeit they should meet with some disgrace and opposition in the world: *Blessed are ye* (saith Christ) *when men revile you, and persecute you, and speak all manner of evil against you falsly, for my Name sake: Rejoice and be glad for great is your reward in heaven.* Is it not better to indure a little mocking from men for a time, & that for well doing, then to undergo the wrath of God for ever for ill Psal. 1. Psal. 119. Matth. 5

doing?

ing? Consider in particular what benefit we may reap by the Ministery of the Gospell. *Hear* (saith the Prophet *Isaiah*) *and thy soul shall live. Receive the Word with meekneſſe* (saith *James*) *which is able to save your soules. Blessed is he that readeth and heareth the words of this Prophesie* (saith the Spirit in the *Revelation*) and on the other side, *He that turneth away his ear from hearing the Law, his prayer shall be an abomination* (saith *Solomon*:) and again the wisedome of God speaketh thus, *Because I have called, and ye refused, I have stretched out my hand and none would regard: But ye have despised all my counsel, and would none of my correction: I will all also laugh at your destruction, and mock when your fear cometh.* These, and the like places, if we could thorowly consider of, they would worke more powerfully with us to cause us to desire the Word, and to retain, and keep our hearts still in the love and liking of it, than all their reproaches, and persecutions in the World could to withdraw our affections from it.

Isay 55. 3. James 1. 22 Revel. 1. 3. Prov. 28. 9 Prov. 1. 24 &c. 25, 26.

But for want of this, many sore and dangerous, yea, sometimes desperate evils do befall men: for if we consult with Reason, it will tell us that either our sins are so great, that they cannot be pardoned: or else so small, that they need not to be repented for. This made *Cain* and *Judas*, those cursed and damnable reprobates, to despair, and cast off all hope of mercy, because they would not hearken what God, or his servants could say but only what Satan, and their own Flesh could say: whereas if it had bin possible for them to have looked into the Promises of Life, made unto grievous sinners, and in assurance of Faith have craved remission & pardon for their offences, they might have

have been forgiven; even *Cain* and *Judas*, as well as *Peter* and *Paul*: for they had all committed damnable sins in themselves; and that repentance which prevailed for *Peter* and *Paul*, would have been as effectuall for the two other, if they had attended to Gods voyce, and humbly, and earnestly sought for mercy at his hands.

Vse 2. This serves also for our instruction, that in all our griefs & miseries, we shold reason rather with God, than with men. For if we be in distresse for our Estate, or in sickness of body, or in perplexity of soul; in any of them, or in all of them, let us go unto men; and they will most commonly serve us, as *Jobs* Friends did him; lay sorer burthens on us, rather than ease us of those we carry already; and make our case a great deal worse than it is, rather than minister any help or comfort unto us. *Note.*

But if we can hear and believe what the Scriptures of God tell us, we shall find that our state is never unrecoverable: but that if we can be truly, and soundly humbled, there is hope and help for us, that God will give us an happy end of all our sorrowes, and make us great gainers by all our afflictions and temptations.

Though our sins were as crimson, they shall be made as white as snow.] In these words the Prophet hath reference to that that went before, where he had charged them, that their hands were full of blood, *Vers.* 15. For hereupon they might reply: If we be such grievous sinners, how can we dare to come unto God for favour? Is it not a terrible thing to appear before him who is so just and holy? How then can we look that he should be merciful unto us? Say not so (saith the Prophet) *Object.* *Answ.*

Prophet) that is but a reaſon of the fleſh: as if God were no fuller of mercy than mortall men are: Or as if he could do no more than they can: Yes, we muſt know, that howſoever men be unable to change Crimſon, or ſcarlet colour into white again, albeit they ſhould lay all their wits and endeavours together, and pull one threed from another: Yet God can make your ſinnes that are as crimſon, and as ſcarlet, to become white as wool, yea, as ſnow it ſelfe. If we once fall a waſhing of our ſelves, God will ſet in with us, and never leave till all our iniquities (even in our own apprehenſion and feeling) be quite and clean removed from us, ſo that none of them ſhall be imputed unto us, but all ſet upon Chriſts ſcore.

Doct. 2. Penitent perſons ſhall be waſhed from all their ſins.

They that waſh themſelves by godly ſorrow, the Lord will waſh them from all their ſins by the blood of his Son: that whatſoever offences we repent for, we ſhall be ſure to have a pardon for.

So that the queſtion is not, what our faults have been, but what our repentance is. If we be truly dejected on our part, it is all one with God whether our tranſgreſſions have been more or leſſe, greater or ſmaller: If we repent truly, we ſhall be pardoned fully, be our ſins what they can be, ſecret or known. So that though we ſee ſpots in our ſelves, yet God will ſee none: Nay, when we ſee our deformity moſt, God will make it moſt clear unto us, that his eyes are quite turned away from the ſame. This is evident in the Prophet *Jeremie*, where he ſpeaketh thus concerning them that ſhould be made truly penitent for all their evill wayes and works, after their ſeventy yeares captivity: *In thoſe dayes, and at that time* (ſaith

Jer. 5. 20.

the

the Lord) *the iniquity of Israel shall be sought for, and there shall be none: And the sins of Judah, and they shall not be found, for I will be merciful unto them whom I reserve.* And the same is promised in another place, where the holy Ghost speaketh thus: *If we acknowledge our sins, he is faithfull and just to forgive us our sins, & to cleanse us from all unrighteousnes.* And the like is covenanted in *Ezekiel*, where the Prophet bringeth in the Lord, speaking in this manner: *Then will I powre clean water, and ye shall be clean,* &c. Where God himselfe undertaketh to be the washer, and the blood of Christ is the water. 1 Joh. 1.9 Ezek. 36. &c.

Now there are two things which terrifie penitent sinners, and cause their hope of obtaining mercy either utterly to fail, or at least in a great part to faint and wax feeble: Concerning both which, the Lord in this place giveth them comfort.

One is the multitud and exceeding great number of evils whereof they are guilty: Now for that, he telleth them, that he would *wash them from all their filthinesse*, without exception.

Another thing that doth usually disquiet the hearts of those that are turning unto God, is, that their sins have been hainous and extraordinary, and many of them such as have broken the Covenant, of which sort is Idolatry: Concerning which he addeth, *and from all your Idols will I cleanse you*: And in another place, he promiseth to open a Fountain of Grace to wash them from all sins, even the sins of Separation, and such presumptuous offences as deserved Excommunication from Gods people; yea, and to be cut off by the sword of the Magistrate, Zach. 13. 4

And

And there is no cause to the contrary, but that God may remit and pardon one sin as well as another, and all as well as one, if they be repented for.

Reason 1. 1 Because Christ Jesus hath satisfied for all alike: For the greatest, as well as for the smallest: For every one as well as for any one: for so saith Isa. 53. 4, 5, 6. the Prophet *Isaiah*: *He hath borne our infirmities, and carried our sorrowes, &c. He was wounded for our transgressions, and broken for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray: We have turned every one to his owne way, and the Lord hath laid upon him the iniquity of us all.* Whence it is plain and evident, that Christ hath payd our whole debt, and not a piece of it only: he hath discharged our pounds, as well as our pence: and hath suffered for our most horrible and fearful rebellion, as well as for our smallest slips. And therefore as an honest Creditor, when the Surety hath satisfied him for all that was owing, will not come with after-reckonings, nor challenge any thing of the Debtor: So neither will the Lord lay any thing to our charge, his Sonne Christ Jesus having laid down the full price for our iniquities, whereby his wrath is appeased, and his justice perfectly satisfied. This is one reason on Gods part, why he must of necessity blot out of his book, and out of his remembrance, all the offences of repentant sinners, without any exception at all.

2. 2 Another reason there is on our part, and that is; that he that repenteth truly for one sin, doth repent as truly for all the rest: and though none do particularly know and discern all the errours

errours of his life; yet if we make a particular confeſſion of thoſe we know, and a generall acknowledgement of thoſe we know not, God will graciouſly accept us, and will ſhew himſelf more pleaſed with our humiliation, then he was offended with our diſobedience: So that from both theſe laid together (that neither Gods Juſtice is unſatisfied, nor any ſin unrepented in thoſe that labour to waſh their ſouls by true and godly ſorrow) it is apparent, that there is no tranſgreſſion, no, not the moſt hainous, that ſhall ſtand in record againſt them, but all ſhall be remitted and covered from Gods ſight, that he ſhall never look upon them in anger and indignation any more. Pſal. 19.

Why the pardon of great ſins is not ſo ſoon apprehended.

Indeed, thoſe that have fallen into more notorious and grievous Crimes, cannot ordinarily get the aſſurance of their reconciliation unto the Lord ſo ſoon as others that have not been ſo great offenders; but the cauſe hereof is in themſelves: in that ſuch open and ſcandalous offences do make an exceeding great breach into their faith, and bring marvellous great hardneſs upon their hearts; and they are very unwilling to ſee their conſciences upon the wrack, and to ſift and examine their own ſoules, to the intent their hearts may be pierced and wounded for their ſins: but they will rather hide their iniquities, and put off their humiliation as long as may be (as *David* did, *Pſal.* 32.) So that it is a wonder they ever get out of the ſnares of the Devill, till God either by ſome ſharp rebuke, or by ſome ſore affliction do rowze them, and as it were by violent hand pull them out of the fire.

But if once they come to due ſorrow for their ſins,

sins, and in humbleneſſe of heart, and aſſurance of Faith, can make claym to the blood of Chriſt, they ſhall be diſcharged and freed from all their tranſgreſſions, and be brought to that purity and whiteneſſe, which they never dreamed ſuch miſerable creatures as themſelves could have attained unto.

Uſe 1. Against Purgatory. For confutation of that wretched errour of the Papiſts, that would bear men in hand, that there is a *Purgatory*, where ſome men, after this life, muſt have a further purging and ſcowring than here they have attained unto: but ſee here what the Lord ſaith; Though men have broken forth into never ſo many abominations, though their ſins were as Crimſon, and as Scarlet, yet if they would ſeek to waſh and cleanſe themſelves by the means that God hath appointed, he giveth them his faithful promiſe, that they ſhall be made white as Wool, yea, white as Snow, as if they never offended at all. To what end then ſhould men appoint a ſecond waſhing, when God himſelf hath undertaken to waſh us from all our filthineſs, and from our greateſt corruptions? (as hath been more largely declared before.) What an abſurd thing is it, to imagine, that we muſt go thorow a ſtrange invented fire, which may more thorowly purge away the droſs of our corruptions? as if Chriſts blood were not ſufficient to make us white as Snow? This is but a carnall conceit of mans fooliſh brain: for if fire and torments could have ſcowred off ſinne, the Reprobates in hell ſhould have been purged there-from long ago: But God alone hath clean and precious water, and a skilfull and powerfull Hand, to effect that Work. And in the *Revelation*, Jeſus Chriſt, the true

true and faithfull Witneſſe, telleth us how all our uncleanneſs may be covered from Gods eyes: *I counſell thee* (ſaith he to the Church of *Laodicea*) *to buy of me white Rayment that thou mayeſt be cloathed, and that thy filthy nakedneſs may not appear.* Nakedneſs there is in the beſt: but Chriſt his righteouſneſs is that Garment which muſt cover it: and then *God* will never in anger and diſpleaſure look upon it, but in mercy and goodneſs look upon the holineſs of his Son, wherewith our ſouls are inveſted, and all our iniquities hidden and covered. Rev. 3. 18.

Secondly, here is matter of great comfort unto thoſe that do in good earneſt ſet upon this worke of cleanſing and purging themſelves: they ſhall not be deſtitute of company to joyn with them; for God himſelfe will aſſiſt them, and give moſt happy ſucceſs to this their endeavour. And therefore this ſhould encourage us unto the exercises of humiliation, and of examination and judging of our ſelves: For are not a few teares well beſtowed upon God; when he will thereupon beſtow on us the Blood of his own beloved Son?

Many are afraid to adventure upon the work of repentance, leſt they ſhould be driven thereby to deſperation; but let us never fear that, though our uncleanneſs be never ſo great: though we be ſtained and dyed from top to toe, within and without, in every part and power of ſoule and body, by reaſon of our originall corruption, and actuall tranſgreſſions, ſo that all the men in the world cannot take away the foul ſpots & horrible ſtains of ſin that cleave unto us, and are ſetled in us; yet the Lord of Heaven, who hath all ſufficiency

cy of power in his hand, can an will (without any difficulty) purge us from every one of our iniquities, by ſprinkling on our hearts the precious blood of his own Son: which is, as it were, a ſoveraign Bath, ordained for the cleanſing of the ſoules of his Elect from that contagious Leproſie of ſin, wherewith they are wholly over-ſpread. And therefore let none be diſcomforted in regard of his many and grievous offences, ſeeing that the Lord hath entred into a ſure Covenant with us, for the pardoning and healing of them all; who can as eaſily cure the moſt deadly wound, as the ſmalleſt skar; and the harder the cure is, the more ſhall he be glorified, in ſhewing forth the riches of his mercy towards poor ſinners that ſtand in need thereof. Our greateſt extremity is Gods fitteſt opportunity.

Means of cleanſing.

Now the chief means that he uſeth for our cleanſing and ſanctifying, are two:

1. The Word. John 15.3.

One, is the Word; which being received into the heart by Faith, doth purifie the ſame, according to that of our Saviour to his Diſciples; *Now are ye clean, through the word that I have ſpoken unto you.*

2. The Sacrament. 1 Cor. i. 30.

Another means, is the Sacrament: whereby God is ready to convey unto us the merit and vertue of his Sons death, by the effectual operation of his Spirit, that Chriſt may be unto us holineſſe for our ſanctification, as well as righteouſneſs for our juſtification. God doth not offer unto us onely the outward elements, but he is alſo more willing to give unto us the things ſignified thereby, than any earthly Father can be to give food unto his hungry Child, that cryeth for ſome relief at his hands, when he hath all plenty and abundance

abundance whereby to ſupply his need: I ſay, he is ſo much more willing than any earthly Father, as God is kinder than man, and his ſtore more plentifull than mans: and it is leſſe coſt, and leſſe paines unto him, and yet more for his praiſe, to refreſh the thirſty ſouls of his poor ſervants, than for a mortall man to ſatisfie the appetite of his hungry childe: For (as the Prophet ſpeaketh) *Mercy pleaſeth him.* There is none that can take more delight in following after their recreations and pleaſures, that do moſt affect them, than the *Lord* doth, in ſhewing himſelfe favourable unto thoſe that ſeek mercy and grace from him, in the uſe of his Ordinances. Mica. 7. 8.

[*If ye conſent to obey.*] The next thing that might hinder and diſmay them from turning unto the *Lord* by ſound repentance is, That he is ſo holy and righteous, and his Law ſo ſtrict and rigorous, and they ſo ſinful and rebellious, that it were in vain for them to go about to yield obedience thereunto, they ſhould never attain unto it; and therefore as good for them never to begin the work, as not to accompliſh and finiſh the ſame. And thence it is, that a number ſit down as ſluggards, and never ſet one foot forward in the way of godlineſs, becauſe they imagine, that there is a greater difficulty in Evangelical obedience, than indeed there is, little knowing what Gods meaning is, when he calleth upon us to be obedient. For his purpoſe is, not to urge us to a perfect fulfilling of the Law, ſuch as was required of *Adam* before his fall; but onely that we ſhould do our beſt endeavour, and labour to conform our ſelves to his will as neer as we can: if there be a true fincere love, and a hearty conſent, to ſhew *Obiect.* *Anſw.*

our ſelves dutifull and loyall ſubjects to him in all things, it is as much as he exacteth of us. The Doctrine to be learned from hence, is this: that,

Doctr. 9. God accepteth of penitent perſons, the will for the deed. As for the fulfilling of the Law in abſolute perfection, that Chriſt alone hath performed; he hath paid our debt, and cancelled Col. 2. the Bond, and taken away the Hand-writing that was againſt us. Now this only remaineth for us, that we have a good inclination and a willing mind to perform our duty, and labour to the utmoſt of our ſtrength ſo to do; ſeeing and bewailing our manifold imperfections, errours, and failings in every one of our ſervices: which if we can do, God will be as well pleaſed with us through his beloved Son, as if we had kept the whole Law, without any declining from it at all, either to the right hand, or to the left: that which is ſpoken in the matter of communicating unto the neceſſities of the Saints, in the Epiſtle to 2 Cor. 8. 11. the *Corinths*, (to wit, *If there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not*) holds as true in all other ſervices; that we are accepted with the Lord, according as we are inwardly affected, albeit our actions be not anſwerable to our deſires: For he that hath a ready mind to do what he can, and doth the ſame, would be as ready to do a great deal more, if his ability did ſerve: And therefore the Lord will ſhew his gracious acceptance of that which is done by him, though it be never ſo little, as well as if it had been a matter of far greater worth.

Now that the true purpoſe and intent of the heart,

heart, is that which God principally regardeth in his ſervants, may be made yet more clear by examples taken out of the Scriptures. We may read in *Geneſis*, what God ſaith of *Abraham*: *By my ſelfe have I ſworne (ſaith the Lord) becauſe thou haſt done this thing, and not ſpared thine onely Son, therefore I will ſurely bleſſe thee.* And yet *Iſaac* was not ſlain; but *Abraham* with drew his hand from him, and ſpared him: Yet becauſe he was content to kill him, and made all things ready for the ſacrificing of him; God accounted it as good, and rewarded it as well, as if he had killed him indeed. Gen. 22. 16, 17.

So *David* had but a purpoſe to build the Temple; which work was afterward laid upon *Solomon*, and by him performed: Yet the Lord giveth him a good teſtimony, and a large reward for his readineſs that way: He was content to ſpare him; becauſe he had been at great pains before, in ſhedding the blood of many enemies of the Church, and ſome remained yet ſtill to be ſubdued by him: Yet this he telleth him for his comfort, *Whereas it was in thine heart to build an houſe unto my Name, thou didſt well that thou waſt ſo minded.* And beſides this, he biddeth *Nathan* to carry him this meſſage, that *the Lord would build him an houſe, and would raiſe up his ſeed after him*, and imploy his ſon in that honourable ſervice of building an houſe unto the Name of the Lord, and that *he would eſtabliſh his Throne for ever.* And there is reaſon why God ſhould accept of the will as well as of the deed: For 1 Chr. 17. 1 King. 8. 18. 1 Chro. 17. 10, 11, 12.

1 Firſt, Why do we think he will have regard unto the deed? Becauſe it is his own worke: And *Reaſon.* 1.

is not the will his worke as well as the deed? That is most certain: For the Apostle saith to the *Philippians, It is God that worketh in you, both the will and the deed, of his good pleasure.* And therefore if we can believe that he is pleased with our good actions, we may be as well perswaded that he is delighted with good motions, and holy desires that are stirred up in our hearts by his own good Spirit.

Phil. 2. 13.

2 Another reason why God taketh such small things in good worth, is, because he is both in Name and Nature a Father, yea, and an heavenly Father, and therefore hath *compassion of those that fear him, even as an earthly Father hath of his child that serveth him.* Now he that is a merciful, and wise, and loving Father (as those will ever be most mercifull to others, that have tasted most of Gods mercy to themselves) when he seeth that his Child doth as well as he can, though it be but simply and poorly, yet he will shew his liking of it, and commend him for it: And so wil God deale with us; though we cannot do things perfectly, yet if we do them obediently, he will shew his love and approbation of us, and of our workes

Psal. 113. Mal. 3. 17.

Note.

When a little Child doth cheerfully aym, and shoot at the Marke which his Father proposeth unto him, though by reason of his weaknesse he shoot very wide and short; yet it is as well accepted of his Father, as if he did hit the white: And the like fatherly dealing shall we find in God: That if we be faithfull in a little, he will esteem of us, as if we performed a great deal more. Indeed when we have put off the Image of the first *Adam*, and have put on the Image of the second

The perfection of a christian here.

ſecond *Adam*, and have changed the Earth for Heaven, then we ſhall not onely obey truly, but perfectly: But here it is in truth (and ſo it muſt be eſteemed) one degree of perfection, to ſee our own imperfections. And that was in *Nehemiah*, and in thoſe of his time: *O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy Servant, and to the prayer of thy ſervants who deſire to feare thy Name.* He could not ſay, they did ſo fear his Name as they ſhould; but this they could ſay, that they deſired to do it better; which deſire was a Fruit of the Grace it ſelf. Neh.1.11.

This ſhould inſtruct and incourage us ſtill to be doing in the ſervices and works of God. *Uſe.*

Oh! but we finde many imperfections, and many wants, and weakneſſes in our ſelves. *Obiect.*

What of that? If we aym at perfection, and have reſpect to every Commandement of God, and come as neer the Marke as we can, the Lord will accept us according to that we have, and not reject us for that we have not. If we could obey perfectly, to what end were Chriſts obedience? And if God ſhould look after none but thoſe that can fully pleaſe him in all things, he ſhould be a Lord, and a Maſter, without Subjects, and Servants. *If thou, O Lord* (ſaith *David*) *ſhouldſt marke what is done amiſſe, who ſhould ſtand?* *Anſw.* Pſal.130.3.

Therefore though we cannot pray with that feeling, hear and read with that profit, ſing Pſalms with that joyfulneſs and cheerfulneſs of heart as we ſhould: Though we cannot forgive our enemies long for Chriſt his coming, have ſuch a tender feeling of the afflictions of the Saints, nor attain to ſuch heavenly Meditations night or day, as we do deſire, and as God hath

command; yet let us not be diſcouraged: If we ſtrive to bring our wicked fleſh to the performance of theſe duties, and though we have much ado with it, yet if we draw it as a Bear to the Stake, unto Gods worſhip, and to the performance of good duties in publique and private: And when we feel moſt backwardneſs and untowardneſs in our Nature, yet we conſent in our very Soules, that the Law of God is holy, and juſt, and good. And that our wills and affections are indeed very corrupt, and rebellious; but we would rather than all the World, that things went otherwiſe with us: That ſin might be ſubdued, and grace planted in ſtead thereof: And it is our continual grief, that God ſhould be ſo gracious, and kind, and liberall to us, and we can be no more obedient and loyall, and ſerviceable unto him: If (I ſay) we finde ſuch a heart within us, we need not be diſmayed, but may cheerfully go on, with full perſwaſion and undoubted reſolution, that the Lord will be mercifull unto us, and take our obedience in good worth.

Rom. 8.

Onely that we may not deceive our ſelves, let us be evermore carefull to uſe the means whereby we may grow better; and avoyd the means whereby we may be made worſe. (As was more largely taught in the former Sermon, in the end of the third *Doctrine.*) For if one ſay that he deſireth Heaven, and yet will never frequent Sermons, nor good Company, where he may be inſtructed: nor uſe any private, or publike Exerciſes of Religion, whereby he may be edified; he is no more to be regarded, than a ſluggard that pretendeth that he means to have a good crop, and yet will neither manure, nor plow, nor ſowe

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his Ground; but when others are labouring, he is sleeping, or loytering: As no man will ever look that the one should have a plentifull harvest of Corne; so will no wise man believe that the other shall obtain a plentiful crop, either of Grace here, or Glory hereafter.

[*Ye shall eat the good things of the Land.*] Before hath been shewed, that all sinners that repent shall have the Blood of Christ to wash and cleanse their souls: Now in these words is declared, that they shall not onely have spirituall Grace, but also right unto, and the right use of all the benefits of this life. Whence this Doctrine may be gathered: That,

True obedience to Gods Commandements, though it be not perfect, brings the blessing of God upon us for outward things, as well as for inward. *Deut. 10.* True obedience brings outward prosperity.

This is promised in *Deuteronomy*, where *Moses* speaketh thus unto the People of *Israel*, *If thou shalt obey diligently the voyce of the Lord thy God, and observe and do all his commandements, which I command thee this day, then the Lord thy God will set thee on high, above all the Nations of the Earth. And all these blessings shall come on thee. &c. Blessed shalt thou be in the City, and blessed also in the field, &c.* And so he goes on, shewing that true and faithfull obedience is that which bringeth all manner of blessings for Body and Soul, for name and estate, yea, and for Seed and Posterity also: And therefore the Apostle telleth *Timothy*, that *godlinesse is great gain, and that it hath the promises of this life, and the life to come:* In which regard, *David* saith, *I have been young, and now am old, yet I never saw the righteous for-* *Deut 28. 1, 2. &c.* *1 Tim. 6. & 44.* *Ps. 37. 25.*

saken, nor his seed begging their bread. He had seen
Psal. 37. 25 (and so may we) that children of great men have broken forth into many horrible sins, and so have been brought to a strange, and miserable, & violent death, and to many woful straits and extremities before their death: But he never saw (neither shall we see) the godly seed of godly men, forsaken of God and Men, and left as Vagabonds to begg their bread: But God hath ever had (and still will have) a special care of them, and ever made all necessary provision for them: Either he himself by a more particular providence of his, casteth sufficiency of these outward things upon them; or blesseth their labours, so that they are made a means of maintenance unto them: Or if they faile that way, he moveth the hearts of some or other of his Servants, to pitty them, and to supply their wants: So that whatsoever their necessi-
Psa. 109. 10 ties be, they are freed from that curse that is denounced against the seed of the wicked, to wit, that they should wander up and down as Vagrants, begging their bread, and making a trade of that vile and wretched course of life.

Reason. And there is a cause why we should rest fully resolved of this poynt, that none of Gods household shall ever want necessary relief. Because all will yield that God is the Governour of Heaven and Earth, and the disposer of all things in them both: And then they must grant further, that those that are best, and do best, shall speed best; because God loveth them most: And how then can we make question, whether or no, the Lord will bestow upon them a competent measure and a comfortable use of these earthly blessings, seeing all is in his hand, and he wishes so well

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unto his own people? Especially seeing he hath straitly charged us, *Not to care what we shall eat, or drink, or what we shall put on: but first to seek the Kingdom of God and his righteousnesse, promising us faithfully that if we do so, all other things shall be cast upon us.* Mat. 6. 25.

And as he hath promised this, so hath he from time to time performed it: As we may observe thorow out the Book of *Judges*, of *Samuel*, and of the *Chronicles*: For there it is to be seen, that when godlinesse prospered in the Souls of Gods people they prospered in their outward estate: And when sin (on the other side) had made havock in their Souls, then the *Midianites*, and the *Philistins*, and other enemies, made havock in their Country: When they and their Kings thrived in piety, and did grow in the knowledge of God, and zeal of his glory, then it went well with them for outward plenty and abundance: But when Idolatry and Impiety began once to thrive in their hearts, and in their Land, they never had long, nor setled prosperity, but their enemies hands and swords prevailed against them for the takng away of their lives, and the ruinating of their Estates.

Here is matter of terrour for all wicked Wordlings, that think to advantage and advance themselves by sinfull and naughty courses: that is an ill way to rise: For, *the riches of iniquity shall not prosper.* Though they build their houses never so high, and advance their nests unto the starres, yet the Lords hand shall pull them thence, and cast them down into the very dust. They think their Houses, their Names, and their Substance shall remain for ever, and that they shall make themselves *Use* 1. Prov. 10. 2

ſelves and theirs, by joyning houſe to houſe and land to land; by oppreſſing the poor and needy, and by defrauding the Fatherleſſe and Widow, and ſuch as cannot right themſelves. But alaſs, they little conſider in the mean while, that God is the judge of the World, and that he will reward every man according to his works. They imagine their Eſtate ſhall be according to their Wealth: And ſo it might be indeed, if God were not the Governour of the World: But ſith he is ſo, it ſhall go with every one according to that he is, and not according to that he hath. And therefore as God would have it proclaimed to the godly, *Say ye, Surely it ſhall go well with the juſt, for they ſhall eat the fruits of their works.* So he would have this denounced againſt the ungodly, *Woe be to the wicked: it ſhall be evill with him: for the reward of his hands ſhall be given him.* They ſhall reap that which they have ſowed. It were an abſurd thing for one that hath ſown nothing but Cockle and Fitches, to expect a good crop of Wheat, or Barley, or ſuch like Corn: And as contrary to all reaſon is it for them that ſow iniquity, to think they ſhall reap any thing but affliction. They may delude themſelves with vain hopes and braggs as much as they will: But do we think ſuch proud, and malicious, and cruel men, ſhall obtain any happineſſe, and proſperity from the Lord? Nay ſurely, he hateth both them and their practiſes, and therefore they and their wicked ſeed ſhall be rooted out: As we may ſee it verified in many of the Kings of *Iſrael*, as in *Jeroboam*, *Ahab*, *Baaſha*, &c. and moſt notable in that place of *Jeremy* concerning *Jehoiakim* the ſon of *Joſiah*: *Woe unto him* (ſaith the Lord) *that buildeth his houſe*

Iſa. 3. 10.

by

by unrighteousnesse, and his chambers without equity: He useth his neighbour without wages, and giveth him not for his work, &c. Shalt thou reign because thou closest up thy self in Cedar? Did not thy Father, eat, and drink, and prosper, when he executed judgement, and justice? &c. Where is declared, in the example of *Josiah*, the godly Father on the one side, that the true knowledge of God, and the practise of godlinesse, and of righteousnesse, bringeth all true honour and prosperity: And on the other side, in the example of *Jehoiakim*, the wicked Son, is shewed, that impiety joyned with oppression and cruelty, with fraud and deceit, and injurious dealing, doth bring the curse of God in life and death: That it maketh a man lead a base and dishonourable life, and dye a shameful and ignominious death: That while he is in the World, he shall live undesired: And when he goeth out of the World he shall dye unlamented. Jer. 22.13 &c.

This is also for our instruction; If we would have the good things of the Land, and eat of the same, that is, have the comfortable use and enjoyment thereof, then let us yeeld our free consent to be dutiful and obedient unto the Lord. Otherwise a man may have the things of this life, and yet not have his part in them: He may have much meat and drink, apparel, and riches, an honour, and yet have no sound comfort in them all. A poor man that feareth God, though he feed on coarse bread, on green herbs, or on pulse, as *Daniel* and his companions did, yet may receive his food more chearfully, and look a great deal more freshly, then wicked and unregenerate men do, or can do, when they have all aboundance and variety. *Use* 2.

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Therefore let this encourage men, if they would have good things either in right, or in poſſeſſion, to labour to get Religion into their hearts: and to be as much afraid of ſin, as of miſery: and as deſirous of grace, as they are of proſperity. Which if we could do, we ſhould find Gods eyes open to conſider of us, and his hand to relieve us continually in all our wants and neceſſities.

And as we ſhould be thus careful for our ſelves, ſo we ſhould be alſo for our children. There is no good Parent but would wiſh his children might be provided for, and live in the World in good ſort: Now here is the way to purchaſe them a good Eſtate in the Earth: Uſe the meanes to bring them unto the fear of God, and to have faith in God: For when the Lions that are full
Pſal. 34.10 of might, and rage, and cruelty, do *lack and ſuffer hunger; Then they which ſeek the Lord ſhall want nothing that is good.* God will have a care that his Sheep ſhall have convenient paſture, and be in good liking, though the Lions be pined and hunger-ſtarved; and when ſtrong and mighty men are in miſery and debt, in want and neceſſity, ever ſhifting and toyling, and yet getting nothing: Then Gods poor & weak Servants ſhall have that which will ſatisfie and content them: For God
Heb. 13.5 hath ſaid, that *he will never leave them nor forſake them.* Therefore are they the moſt provident and wiſe Parents, that bring up their children in the inſtruction and information of the Lord: For
Pſal. 37.11 *ſuch ſhall poſſeſſe the earth; and the generation of the righteous ſhall be bleſſed.* Children are not alwayes the better for the goods of their Parents, but they are alwayes the better for their goodneſs:
Pſal. 112.1 For when it is ſaid in that 112. *Pſalme* that *they are bleſſed,*

blessed, it is more then if it had been said, they shall enjoy honour, credit, wealth, and whatsoever outward blessings else can be named: For that implyeth thus much, that they shall have the good gifts of God so far as they are needful for them, and that they shall have the right use of them.

Objection. The wicked flourish

But this may seem quite contrary: For commonly wicked and prophane persons live in all manner of plenty, when the godly sustaine penury and scarcity: And therefore in appearance, godlinesse is not the best course to procure a happy and prosperous Estate.

Answer.

For the removing of this doubt, we must consider, that howsoever the wicked of the world seem to thrive best, and to enjoy great matters, in comparison of that which good Christians have; yet in truth their case is nothing so good as is the case of Gods Servants, but in the midst of all the things that they possesse, they are very miserable: for,

They have right to nothing

1. First, They have right to nothing, but are meere Thieves and Usurpers, and shall answer for laying hold of those things that are in truth none of their own. A Thief may break into the Kings Treasury, yet it is none of his, but he shall quickly be thrust out thence: And so may a Moth creepe into a Velvet gown, yet hath it no right there, but may be brusht out at the owners pleasure: And the same is the case of all unregenerate persons; they are intruders into other mens possessions, and the great Landlord of the World may thrust them forth when it seemeth best unto himself, and call them to a reckoning for medling with those things that they could lay no lawful claim unto, by any one Clause or Title that is contained in Gods Law. Iob. 27. 18

2. Secondly,

They have the right use of nothing.

2. Secondly, as they have no right to have any thing; so neither have they any comfortable use thereof. *There is no peace to the wicked, saith my God.* But *they are like the raging waves of the Sea, that cannot rest*, but are still tossed to and fro, from one side to another; and cast up filthy mire and dirt. And when they are most lowd in their laughter, and seem to be most pleasant and merry, even then their mirth is full of hollowness and discontentedness: For let them but have some apprehension of death, or of any sudden and extraordinary judgement likely to befall them: nay let them be but a little crossed, and disgraced by any of their companions, they will be suddenly distempered, and much daunted, and many times fall a trembling, every joynt of them, as *Belshazzar* King of *Babel* did at the sight of the handwriting on the wall. And if no such thing do betide them, yet they are still pursued by such Enemies, as will suffer them to have no great quietnesse, nor comfort in the things of this present life which they do possesse. If we should see a Buck hunted through a green pasture, where there is much fresh grass, and many sweet and pleasant flowers, and springs of water; we would not think his case very happy, nor that he had any great inheritance there, when we perceived the Hounds following close at his heeles: Yet such is the state of all sinners, that have a large and pleasant walk in this World, they are still hunted with many noysome lusts, of Covetousnesse, and Pride, and filthinesse, and the like: and Satan and the World have them ever in the chase, and shall pursue them still, till they have driven them into Hell it self, if they alter not their prophane and wretched course of life.

Isa. 57. 20.

Dan. 5. 6.

3. Further,

3. Further, they have the Wrath of God lying on their Bodies and Souls, which poysoneth and invenometh all that belongeth unto them. His terrible and avoidable curse shall ever close with sinners: So that though they eat and drink, and wallow in their pleasure, yet they can find no sound delight, nor true contentment therein: Because being possessed with hardnesse of heart, and blindnes of mind, and beinggiven up to a reprobate sense, all things that they have are imbittered by their own sin, and Gods heavy curse cleaving unto them. Gods curse is upon all

Put case all a mans bones were broken, and one should put on him a Velvet coat, beset with pearls and diamonds, in the most rich and costly manner that might be: And he should begin to think, and say, Now I trust I shall be at ease, and shall have no more cause of complaint: Every wise man would see his folly, and testifie against him, that his rich attire cnot take away, nor abate his pains, Even so fareth it with the ungodly: Sin hath set them out of joynt, nay it hath so wrought on all the powers, and parts of Soul and Body, that it hath, as it were, crusht all their bones in pieces: and what sound peace, rest, or comfort can they find, from all these outward things of the World that are cast upon them, till there be some cure wrought on their Souls.

But it is quite contrary with Gods children: though they be pressed, and pinched with many distresses and wants, and driven to many extremities and straits, yet they may be fuller of joy in the midsts of their afflictions, then the wicked are in the midst of their jollity. *Paul* and *Silas* were fuller of gladnesse, and of true contentednesse in Acts 16. *Note.*

in the Dungeon, when their feet were fast in the stocks, than *Herod* was on his Throne, having all his Flatterers and Sycophants about him, to extoll and magnifie him. The very tears of the people of God, are sweeter and more comfortable, then the greatest joy of carnal and wretched sinners: For the Lord is with his in mercy and goodnesse; whereas his face is bent against the wicked and impenitent: And hence it is, *That a*
Psal.37. *little that the righteous hath, is better than great riches of the ungodly.* Better is a dinner of green hearbs seasoned with the blessings of God, than many dainty dishes, poysoned with Gods wrath and malediction.

And albeit, the Saints of God be sometimes deprived of these transitory things; yet they shall never be deprived of Gods favour: And that want of outward things shall be supplyed with inward graces. They have a sure promise, that they
Psal.84.11 shall have sufficient: and God never giveth lesse then he promiseth, but many times he giveth more then we expect. And if that which is wanting in drosse be paid home in good Gold we need not to complaine, as if we were loosers by such an exchange. Therore let us shut up all with that saying
Prov.2.20 &c. of *Salomon: Walk thou in the way of good men, and keepe the waies of the righteous: For the just shall dwell in the Land, and the upright men shall remain in it. But the wicked shall be cut off from the Earth,*
Obj. Sim. *and the transgressors shal be rooted out of it.*

But if ye refuse, and be rebellious, ye shall be devoured by the sword. This maketh for the preventing of a third Objection. For some might say, it were good indeed in these regards, if we could repent for our sins, & wash our selves from

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our filthineſs: but if we do not, we hope we ſhall do well enough while we live; and be ſaved when we dye: for God is not ſo ſeveré as men would make him, but he is gracious and merciful: and therefore we mean to take our courſe, and ſtill to proceed in the ſame, and yet I truſt to ſpeed as well as the beſt of them. Nay (ſaith the Prophet) do not ſo: for *if ye refuſe to obey, and be rebellious, ye ſhall be devoured by the ſword.* As it be had ſaid, God indeed is ready to forgive, and to *Anſw.* cleanſe all ſorts of ſinners, that ſee how & wherein they have offended, and are troubled for their offences, reſolving to leave and forſake them, and to practiſe the contrary duties: but they that refuſe to obey, and continue in their obſtinancy, the Lord will never forgive them, nor purge them from their iniquities: but their ſins ſhall cleave as faſt unto their Souls, as the Dye doth unto crimſon, or ſcarlet; that can never by any art, or ſtrength of man be reduced to their former whitenes again.

And therefore the Prophet telleth them, *if ye refuſe to obey, ye ſhall be devoured by the ſword*: It is ſure ſome fearful and ſtrange plague or other ſhall fall upon you, and utterly conſume you. As God hath mercy in aboundance for penitent ſinners: ſo hath he judgements in as great plenty for obſtinate Rebels, that refuſe to ſubmit themſelves unto him.

Now the things before ſpoken of (both bleſſings and favours promiſed to the penitent, and plagues and puniſhments denounced againſt the obſtinate) he confirmeth by one maine argument; *The mouth of the Lord hath ſpoken it.* As if he ſhould have ſaid, Let men never diſcourſe, nor object on the one ſide, or on the other: For God *Deut.* 11.

hath ſaid it, and he will do it. He is true and cannot lye; he is wiſe, and cannot change; he is juſt, and cannot be corrupted; he is Almighty, and cannot be reſiſted; And therefore, whatſoever his mouth hath ſpoken, that his hand will bring to paſſe.

Uſe 1.

Iohn 6.56.

Hath God then ſaid, *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day?* Then it is impoſſible that ſuch ſhould ever taſte of Gods wrath, or ſuſtaine the puniſhment of eternal death.

Obiect. Oh, but Chriſt is in Heaven, and we are on Earth, and how can we then eat his body, and drink his blood?

Anſwer. Faith hath a long and a high reach, and the Spirit of Chriſt hath as great a reach, to convey the ſame unto us: and our communion with him is not carnal, but ſpiritual.

Obiect. Oh, but having ſo many corruptions and rebellions, as I have, how is it poſſible that I ſhould be cleanſed?

Anſw. The mouth of the Lord hath ſpoke it: and therefore never cavil againſt it, nor make queſtion of it any more. Indeed unbelief cannot ſee how this ſhould be effected: and therefore the ignorant unbelieving Papiſts have invented a carnal manner of eating and drinking the body and blood of Chriſt: And have found out a purgatory to ſcowre off that ruſt of ſin that ſo hath eaten into mens Souls: But all ſuch devices, for the waſhing away of ſin, are but as muddy water, that will not make us one whit cleaner, but rather foul us a great deal more. Gods means onely are effectual to make us clean and pure in his eyes, and able to ſtand with boldneſs before him, with all comfort and perfect joy.

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On the contrary, this is for the terror of those that have their consciences so seared, through long custom in sinning, that notwithstanding all the threatnings denounced against presumptuous sinners, they do continue still in their idlenesse, their prophanes, and all kind of wickednes: Let them go on, and let them walk in the wayes of their own hearts, and follow their own counsells, and their carnal and wretched desires: but withall let them know, that for all these things God will bring them to judgement. And if ignorance will not wholly excuse men, but that they shall be punished for punished for their offences: Then how many and how grievous shall their stripes be, that know their Maisters will and do it not? Surely if Christ shal come in *flaming fire to render vengeance to those that do not know him*: how much more will he come in wrath and indignation against those that do know, and yet will not obey the Gospell. But as for those that see their infirmities, and daily lament, and grieve for them, and strive against them: Let such be of good comfort; for their painful labour is known unto the Lord, and their earnest desire of faith, and love, and repentance, is a grace well pleasing unto his Majesty: And they shall not onely find mercy for the pardon of their sins, and grace for the sanctifying of their soules; but outward blessings for the upholding of their estate; *For the mouth of the Lord hath spoken it.*

Use 2.

Eccl. 1. 1. 9.

2 Thess. 1. 8.

Rev. 2. 2.

THE FOURTH SERMON.

2 Chron. 30. 18, 19, 20.

Verse 18. *The good Lord be mercifull toward him,*

19 *That prepareth his whole heart to seek the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.*

20 *And the Lord heard Hezekiah, and healed the People.*

IN the former part of this Chapter, is declared, how King *Hezekiah*, in a zeal of Gods glory, and love unto his people, made a proclamation throughout all *Israel*, from *Beersheba* even unto *Dan*, that they should come to keep the passeover to the Lord God of *Israel*, at *Jerusalem*: For they had not done it for a great time, in that manner as God required, because of that Idolatry which had over-spread the Land of *Israel*. For this purpose *Hezekiah* and his Princes sent Posts with Letters throughout all *Israel* and *Judah*, even to the ten Tribes also, that were full of sin and misery, to admo-

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nish them to turn again unto the Lord their God that he might return unto them: and not to be stiff-necked, but to humble themselves to serve the Lord, that his wrath might be turned away from them. But when the Messengers came, a great sort of the *Israelites* laught them to scorn, and mocked them: they were so inured unto sin, and infected with Idolatry, that they set light by, nay, utterly contemned all the wholsome and holy exhortations of that worthy King and his Nobles.

Yet some of them whose hearts God touched, even divers out of the Tribes of *Asher*, and *Manasseh*, and *Zebulun*, came to *Jerusalem*: and the hand of God was in *Judah*, so that he gave them one heart to do the commandement of the King, and of the Rulers: insomuch that there assembled unto *Jerusalem* much people to keep the Feast of unleavened bread.

But by reason of the short warning that they had; a multitude of the people of *Ephraim*, and *Manasseh*, *Issachar*, and *Zebulun* had not cleansed themselves according to the Law in that behalfe provided, *Exod.* 12. *Numb.* 9 And therefore were in danger to be cut off, *Levit.* 7. 20.

In this regard they were in great distresse, and in a sore strait, yet they thought it better to receive the Sacrament, though they failed in some circumstances of their preparation, than to omit it untill the next year, having wanted it so long before, whereupon they adventured to eat the Passeover: which being ended, *Hezekiah*, in fear of Gods displeasure, and in commiseration of the people that stood in danger of Gods plagues

and

and punishments, falleth to prayer for them, and is instant with the Lord in that behalfe: He saw their great desire to be made partakers of it, the pains that they had taken to come unto *Jerusalem* for that very purpose, and perceived a strange hand of God inclining their hearts so far, and thereby was he incouraged to become an earnest suiter to God for them: And thus he prayed to God for them; *The good Lord be mercifull towards him that prepareth his whole heart to seek the Lord God of his Fathers*. The word that is translated [*be mercifull*] signifieth thus much in effect, as if he had said, The good Lord pardon and supply that which is wanting in him that prepareth his whole heart. And now they wanted not so much willingnesse, as time to prepare themselves, and therefore he prayeth the Lord to be favourable unto them. And that he might have more assurance that his prayer should be effectuall, he buildeth it upon strong and sound Reasons taken.

Verse 18. 1 First, from the Nature of God, implyed in the word [*good:*] which goodnesse of his, is never seen so much as in shewing of mercy to them that are in distresse. As if he should have said, Lord, thou art good in thy selfe, and good unto thy People, and here are such as stand in great need of thy goodnesse, and therefore be mercifull and gracious unto them.

2 Secondly, from the Name of God [*Jehovah*] implying his constancy and unchangeablenesse in himselfe, and in his love, and the fruits thereof toward his Servants. *Hezekiah* knew that he had been merciful unto as great sinners as they were, in former times, and that he was the same

ſame God ſtill, and therefore he intreateth him now to manifeſt ſo much, in paſſing by the frailties of theſe Communicants.

3 A third reaſon is taken from the Covenant, that he is [*the God of their Fathers*] by reaſon whereof he was bound unto them, and their children; ſo that he could not deny them any thing that they ſhould ask in Faith. Theſe arguments are drawn from God. 3. *Verſe* 19.

Another argument there is taken from them, that *they ſought the Lord*, &c. Which ſeeking of theirs, is ſet out by the manner of it, that they *prepared their whole heart* to ſeek him: Not as if their hearts were ſo free from ſin, or ſo full of grace as they ſhould have been; but that they were true, and plain, and ſincere: Not ſuch as had no ſin (for it is ſaid, *they were not cleanſed according to the purification of the Sanctuary*) but that did love no ſinne: Not ſuch hearts as wanted no grace, or preparation for Gods ordinance: But ſuch as were humbled for the want of grace, and of that preparation that they ſhould have made. *Verſ.* 19.

This was his prayer, with the reaſons of it: The effect followeth. *And the Lord heard Hezekiah*; that is, ſo heard him, as that he accepted and performed his requeſt: For it is ſaid, *he healed the people*; that is, gave them that which God doth offer unto his people in the Sacrament: They received the Seal of the Covenant, and he made good the Covenant unto them, as ſhall be ſhewed afterwards more plainly and particularly in the ſeveral branches thereof. *Verſe* 20.

The ſum then of theſe words is: The godly care of *Hezekiah* for thoſe that came in part unprepared

red unto the Passeover: And here we may consider:

1 What he did, he prayed for them: where we may note,
  1 The substance of his prayer, to wit, that God of his rich mercy would supply all their wants.
  2 The persons for whom he prayeth: who are described,
    1 By their sincerity, that they were such as feared God, and sought him with their whole heart.
    2 By their infirmity, that they wanted the legall cleansing.
2 The effect that followed upon his prayer, which was two-fold:
  God 1 Heard his prayer.
  God 2 Healed the people.

Vers. 19. [*The good Lord be mercifull.*] In that *Hezekiah* being appointed by God to be governour, taketh this course of seeking to the Lord for his people, we may from his example learn this Doctrine: That it is the duty of all Governours and Superiours, not onely to teach them that belong unto their charge, and depend any way upon them; but likewise to pray for them.

Doct. 1. Prayer to be joyned with instruction.

Good Rulers must not onely inform those that are under them, what they must do, and stirre them to good duties, by wholsome instructions: but they must also become suiters to the Lord for them, that he would frame their hearts to do as they are taught; and to pardon them where they come short.

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It was well done of *Hezekiah*, to send abroad Messengers to call the *Israelites* to the worship of God: but this he knew was not enough, and therefore he beseecheth the good Lord to shew himself favourable unto them. Thus also dealt *David* (another King, placed over Gods inheritance.) *Be favourable unto Zion, for thy good pleasure,* (saith he) *build the walls of Jerusalem.* And so did *Moses*, that worthy governour of the Lords people: not contenting himselfe to be often teaching and instructing them whom he had the charge of, but ever and anon praying for them, as occasion was offered, that God would relieve them when they were in wants: that he would defend them, when they were set upon by enemies: that he would pardon them, when they had kindled his wrath against them, &c. The like is noted of *Job*, how carefull he was for his children, even when they were, in a sort, from under his shadow, and had houses of their own to dwell in; for it is said, that his sonnes went and *banquetted in their houses every one his day, &c. and when the dayes of their banquetting were gone about, Job sent, and sanctified them, and rose up early in the morning, and offered burnt-offrings according to the number of them all: For* Job *thought, it may be that my sons have sinned, and blasphemed God in their hearts, thus did Job every day.* Here we must understand, when it is said that *he offered* Sacrifices for them, that he prayed for them also, (for those two, sacrificing and praying ever went together) that God would pardon them all their sins which they had committed, while they were at their feasting, merry together; at which times, many faults escape young

Psal. 15.18.

Job 1.4,5.

Note. young people, which they take little notice of: but *Job* considered thorowly of them, and was ever mindfull and carefull to use the means of God for the remitting and purging away of the same; that his childrens soules might not be infected, nor Gods anger provoked thereby. A rare example, worthy the imitation of all godly Parents, yet imitated but of a very few: for how small is the number of them that are thus jealous, and fearful of themselves? And if they fail of this godly care for their own soules, how can they be jealous, with a godly jealousie, of the soules of those whom God hath committed unto their charge? Now the reasons why we must be as ready to speak to God in prayer, as to them in precepts, are these:

Reasons. 1. First, because God hath commanded to *pray one for another.* Now if those that are not tyed unto us by any neer bonds, are to be recommended unto God in our prayers; much more those whom God hath more especially united unto us, either by nature, or by duty and service on their part to be performed unto us, yea, Christ Jesus straitly commandeth us *to pray for our enemies.* Now if that be a bounden duty, how much more is it to pray for our friends, especially, if withall they be Gods friends? Seeing they by our prayers may be much helped, and without them much endangered.

Jam. 5.16. Gods command.

Mat. 5.44.

The Prophet *Samuel* understood that this was a duty, when he accounted the neglect hereof to be a sin against God, as in that book it appeareth that he did; for when the people were frighted and humbled both by the words of *Samuel*, and by the miraculous work of God, in sending extraordinary

traordinary thunder and rain in the time of wheat-harveſt: and thereupon came unto *Samuel*, ſaying, *Pray for thy ſervants unto the Lord thy God, that we dye not*: his anſwer was, *God forbid, that I ſhould ſin againſt the Lord, and ceaſe praying for you.* 1 Sam. 12. 19. *Verſ.* 23.

A ſecond reaſon is, becauſe except they joyne petitions unto God, with inſtructions unto them, they can look for no great bleſſing upon the good leſſons they give unto them. All planting and watering is in vain, except God give the increaſe: and if we would have any increaſe, it is good reaſon we ſhould ſeek it at his hand by prayer. Therefore both of them muſt be joyned together: we muſt do the beſt we can, and then ſay, as *Noah* did, *Lord, perſwade Japheth to dwell in the tents of Sem.* Except the the Lord did perſwade the heart, as well as *Noah* did the ear, he knew all that he could do, was but loſt labour. 2. No bleſſing to be expected without prayer. 1 Cor. 3. 6, 7. Gen. 9. 27.

Thirdly, unleſs they pray for a bleſſing, they can never be ſo thankfull for any good that is wrought upon ſuch as are under them. They have had no hand in pulling down Gods mercies upon them, and therefore they have no heart to give him praiſe for the ſame; but when any Governour or Superiour hath had a ſtrong hand in drawing down the mercies of God upon any that depend upon him, and ſeeth the good effect of his prayers, and of his teares, this cannot but make him glorifie and magnifie the Lords goodneſſe for hearing and granting their requeſts, in removing evil things, or beſtowing good things upon ſuch as are under their juriſdiction. 3. No thankfulneſs, unleſs that have gone before.

Uſe For ſuperiours.

This ſerveth for the reproof of thoſe that think they

they have done as much as they need, and sufficiently discharged their consciences, if they have called their children, and servants, and whole Families to the Word and Sacrament; and to be examined before they receive the same; though in the mean while they never call on the Name of the Lord to bless them, and the means, and to be good and gracious unto them where they failed in preparing themselves. When *Jacob* was to send his sons into *Egypt* to buy food of *Joseph*, he prayed instantly that God would vouchsafe to be with them, to give them prosperous and good success in the business they went about; *God Almighty give you mercy* (saith he) *in the sight of the man.*

Gen. 43. 24.

Now if he thought it his duty to pray for them when they were to come before *Joseph*, which was but Under-governour in *Egypt*; how much more should we count it our duty to pray for such as belong unto our charge, when they are to come before the whole Trinity; even before that God that is the Soveraign Lord and King of heaven and earth, full of glory, and full of majestie: how much more (I say) should we desire, that they might finde favour in his eyes? especially considering that *Jacobs* sons went but for the food of their bodies, which they might either have or want, without any extraordinary hurt unto themselves: whereas those that are to be partakers of Gods Ordinances, are to be suiters unto him for the food of their souls, and so be everlastingly saved, if they can obtain it; or else take their bane, and be lyable to Gods heavy displeasure, and in danger of judgement inward and outward, in body and soul, not onely in

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their life-time, but for ever after, if they repen not for their disorderly, and contemptuous approaching unto him in his holy services? so that there is much more reason, we see, that Governours should be earnest with the Lord for the saving of the soules of those that are under their roof, than there was for *Jacob*, to be earnest for the success of his sons: and therefore let all those be humbled and reformed, that have been slack and negligent in the performance of this duty.

Secondly, let inferiours here be admonished, that, as Governours are to sue unto the Lord in their behalf (the husband for the wife, parents for their children, masters, and mistresses for their servants, and people:) so they on the other side, are to be gentle, and humble, and tractable, that their superiors may have good incouragement, & good success in the supplications that they make for them. We do no not read, that *Hezekiah* at any other time, dealt so earnestly with God in the cause of the people, as at this time he did. And what moved him to be so importunate now? even this, that he saw they had hearkned unto his perswasion, and taken great pains to come to *Jerusalem* from all quarters of the Land: and being there, he perceived that they had some sorrow and remorse for their former impiety, and some desire to becom better for the time to come. Now when he discerned that they came on so fast, and that they were half healed already, he bendeth all the force and strength of his prayers for the obtaining of mercy and favour for them, and so found that good effect that he desired and expected. And that was it that made *David* so plentifully & feelingly to pour out his heart before the Lord

Use 2. For inferiours.

Lord in prayer, and in thankſgiving: for when the Princes and the People had offered very
1 Chr. 29. largely and very willingly, *David rejoyced with*
9.10.14.18. *great joy, and bleſſed & praiſed the Lord before all the congregation, ſaying, Bleſſed be thou, O Lord God of Iſrael our Father for ever and ever, &c. Who am I, and who are my people, that we ſhould offer willingly? &c. O Lord God, keep this for ever in the purpoſes and thoughts of the heart of thy people, & prepare their hearts unto thee.* Thus may we obſerve how the good affections and deſires of the people do ſtir up and ſtrengthen the hearts of their rulers to pray for them: whereas on the contrary, nothing doth ſo kill the heart, and diſcourage the ſpirits of Gods ſervants from prayer, as when they ſee thoſe that are under them to be wilful, and heady, froward, and rebellious, and utterly void of any good diſpoſition unto piety, and religious exerciſes: They can give no good teſtimony of them, but have need to cry unto God, that he would humble them, and convert them: they cannot pray as *Hezekiah* here doth, *The good Lord be merciſull unto him, that prepareth his whole heart to ſeek the Lord*, &c. but the *good Lord* give them hearts to prepare themſelves, and take away the ſtony, and unbe-
Note. lieving, and carnal hearts out of their bodies. And indeed many times it is a juſt judgement of God upon ſuch wretched perſons, that his children ſhould have no heart to pray for them, becauſe (as it is ſaid of *Elie's* ſons) God hath a purpoſe to deſtroy them, or at leaſt grievouſly to afflict them. And therefore little do theſe ſtubborn and obſtinate children and ſervants know, what injury they do unto themſelves, by entring into;

and

and continuing in their ſinfull courſes: for they thereby not onely provoke Gods heavy diſpleaſure againſt them, which is a burthen importable, but alſo hinder, and it may be utterly cut off the prayers of thoſe that would otherwiſe cry unto God night and day, for the obtaining of his favour, and the procuring of the light of his countenance to ſhine upon them, if they might ſee any ſigne of grace or goodneſs in them. So much for the firſt point.

Now further mark who they be that he prayeth for: not prophane or careleſs perſons, but for thoſe that *prepared their whole heart to ſeek the Lord*, &c. that is, which laboured with a true and ſincere heart to be partakers of the mercy and goodneſs of God, which he made offer of in his holy Ordinances. In that *Hezekiah* neither doth, nor dare pray for a bleſſing upon any, but upon ſuch as were true-hearted; The Doctrine is: that,

Whoſoever would have any mercy from God in the Sacrament, muſt come with a ſincere and upright heart thereunto. That howſoever he cannot put away all ſin (for *who can ſay his heart is clean*) yet he may, and muſt put away the liking of all ſin, and the purpoſe of ſinning. *Doct.* 2. *Sincerity requiſite in all communicants.*

So farre as any man hath a love unto iniquity, and an intent of committing iniquity, he is tainted with hypocriſie, and doth pollute and defile every good thing that he medleth withal, and ſo can have no benefit, but much hurt therefrom.

If then we would have God to meet us in mercy, we muſt meet him in ſincerity: and if we would have him to come unto us in goodneſs, we muſt draw

draw neer unto him in uprightneſs. Agreeable to
Heb. 10. 22. this point is that exhortation to the *Heb.* *Let us draw neer with a true heart, in aſſurance of faith, ſprinkled in our hearts from an evill conſcience, and waſhed in our bodies with pure water.* As if he ſhould have ſaid; except you come fitted and prepared with a heart void of guile and deceit, ye offend God by your coming. For God will be ſo far from giving countenance, or comfort unto ſuch, that he will aſſuredly plague them for all their fraud and falſhood that they have uſed with him. This we may plainly ſee in that which befel the ill grounds, there are three ſorts of them mentioned (all profeſſors) that came to the Word of life, and yet had no benefit by it: and therefore by a neceſſary conſequent, they could reap as
Nott. little fruit by the Sacrament. For the Word muſt give life and ſtrength, before the Sacrament can nouriſh and increaſe the ſame. What was the reaſon why they profited not? becauſe they came
Luke 8.15. not with a *good and honeſt heart*, as the fourth ſort of hearers did, who received inſtruction and comfort, and the power of godlineſs, by the conſcionable hearing of the Word. But what is that good and honeſt heart which they are commended for? it is a heart that doth fully purpoſe to do well, though it fail much in that which it performeth: that reſolveth before-hand to avoid the evill that ſhall be reproved, and to do the good duties that ſhall be commanded, and to believe and reſt upon the promiſes that ſhall be pronounced, as far as God ſhall give ability, &c. Now whereſoever there is ſuch a ready inclination unto goodneſs, there will be a bringing forth of fruit; though not in all alike, yet every one will

do somewhat: and God will acknowledge them for good ground, and honest-hearted Christians, that yield him but a thirty-fold; as well as those that yield him sixty-fold, or an hundred-fold: for a lesse measure of fruitfulnes is an argument of truth, as well as a greater measure, and therefore shall be respected and rewarded: but as for those that have naughty and deceitfull hearts, they shall go away as bad, or worse then they came: and whatsoever fair colours they set upon their profession for a time, yet sooner or later their hollownes shall appear to their shame and punishment.

Now the reasons that make for the confirmation of this Doctrine, That if we would find acceptance with God, we must bring uncerity with us: are these,

First, without this, we can have neither remission, nor sanctification, and therefore are so far from having interest in Gods mercies through Christs merits, that we are liable to his wrath, and lye open to the strokes of his revenging hands. None are pardoned, and blessed, but those in *whose spirit there is no guile.* *Reason* 1. Without uprightnes there is no removal of sin. Psal. 32. 1, 2.

Secondly, except there be uprightnes, we can have no hope of good success in any service of God that we take in hand, there being no promise made unto us: for as God *heareth not sinners in prayer*, so he doth not help sinners by the Word or Sacrament. 2. John 9. 31. Psal. 66. 18.

This is for the terrour of those that when they come to the Lords Table, never examine themselves, nor look into the state of their soules: at most they come but with a *Pharisaicall* washing of the outside of the Cup, and of the Platter: As, *Use* 1. Against unprepared receivers.

if there have been brawls between man and man, there ſhall be ſome idle and formall reconciliation: they will be friends, and forgive one another, before they receive the Communion; but if there be any difference betwixt God and them, they never look to the inward parts: ſuch can expect no bleſſing upon their coming, but may juſtly fear ſome grievous judgement, becauſe their hearts are unſound and unfaithfull before the Lord.

2 Secondly, ſith none here have any prayer made for them, but ſuch as bring with them to the Lords houſe a ſingle and ſincere heart: therefore if we would have benefit by any of the means of ſalvation, let us be ſure, that though we be burthened with many corruptions, yet we ſeek the Lord with an unfained deſire of profiting by his Ordinances. Now that we may not deceive our ſelves, but may ſatisfie our conſciences in full aſſurance that our hearts are right toward God, let us take this direction following:

A triall of an upright heart. First, labour diligently to find out (as by ſearching we may) our ſpeciall ſins, grieve heartily for them, and put them away by true repentance.

1 Renouncing of ſin. So ſaith *James*, *Purge your hearts ye hypocrites*: but what muſt be the purgation and receit which they muſt take? *(ſorrow and weep.)* That man and woman that hath never done ſo, is not only ſtained with hypocriſie, but is a ſinful hypocrite. All men by nature are full of deceit and guile, and till they ſit as Judges upon their own ſoules, they cannot be cleanſed from the ſame; but when they have once thorowly ſifted themſelves, and by godly ſorrow laboured to purge their conſciences, as near as poſſibly they can, from all ſecret

Jam. 5. 8, 9

ſins,

sins, then though they cannot say, I have no sin; yet they may boldly say, I allow no sinne: and therefore I am assured that I am no dissembler: and that Gods judgements shall never light on me, because I have prevented the same by judging my self, and by abandoning those corruptions which might procure his wrath and displeasure against me.

Secondly, let us use the means whereby our hearts may be made pure and undefiled, namely, the Word, Sacrament, and Prayer: for though we mourn never so much, that is but as it were plowing of our hearts: If there be not good seed also sown thereupon, we cannot expect any crop of grace: all the sorrow and afflictions in the world, without that, can do us no good, but rather much hurt; therefore it is set down in the Text, as a note of a true heart in those *Israelites* that came to receive the Passeover, *That they did seek the Lord God of their Fathers*, in that meane which he had ordained for the helping and healing of them: wherein if we can imitate them, we shall speed as they did, all our breaches shall be made up, and all our deadly diseases shall be by degrees healed, and at length fully and perfectly cured.

2. Using the means. Jer. 4. 4.

Note. 1

Thirdly, we must not only have recourse unto Gods ordinances, but set down our reckoning before-hand, that we shall assuredly find the efficacy and powerful operation thereof: and that God will not mock & delude us with vain hopes; but look what promise he hath made in his word, he will accordingly make good the same; and not one word shall fall to the ground; of all the good things that he hath covenanted to bestow

3. Expectation of a blessing.

upon us. And therefore (as we are exhorted in the former place to the *Hebrews*) *We must draw neer in assurance of faith*, and then according to our faith it shall be unto us. And the like we
Rev. 3.18. have in the *Revel. I counsell thee* (saith Christ to the luke-warm *Laodicians*) *to buy of me gold tryed in the fire*, &c. teaching us hereby, that we must highly esteem, & heartily desire the holy things of God, and be at cost to part with our corruptions, and make account that we shall not be disappointed when we come thus affected unto Christ Jesus. And then he will enrich us, that before were poor, and cloath us, that before were naked; and enlighten our eyes, that before were altogether shut up in blindnesse and ignorance.

Use 3. Thirdly, here is matter of consolation for them that can approve the sincerity of their hearts by the fore named trials. Who before they dare present themselves at the Lords Table, or presume to ask any comfort from Jesus Christ, do first afflict themselves: and before they intreat the Lord to bind them up, do first seek to break their own hearts by inward remorse and contrition for all their offences, and yet content not themselves thus to break up the fallow ground of their hearts, but come unto the Lord, as he commandeth them, to beseech him to sow his precious seed upon them; and do rest and relye on him for the doing of it. Let such be of good comfort, for undoubtedly the Lord will not send them empty away, their labour shall not be lost, nor their hope be disappointed: but they shall certainly have good success according to their expectation. 1. Because they have done what

what they could for their part. 2. *Hezekiah's* prayer ſtandeth in as good force yet ſtill, as it did at that time when it was made: and the ſame in effect is continually offered up unto God by many of his elect, for ſuch as are ſo humbled and fitted for that worke: yea, and Chriſt Jeſus alſo in his own perſon hath ſanctified and bleſſed that Sacrament, to all believers that ſhall worthily partake of it unto the end of the world: and therefore coming thus affected and prepared, they cannot miſſe of the promiſed bleſſing.

(*Though he be not cleanſed according to the purification of the Sanctuary.*) In theſe words he preventeth that fear and doubt of good ſucceſſe, that might ariſe in their hearts for want of preparation: for the Law was, that no unclean perſon ſhould have any thing to do with the Paſſeover: Now divers of them were in their uncleanneſs, becauſe they had not time to purge themſelves according to the legall rites: therefore *Hezekiah* here ſeeketh to help the matter, and in effect he ſaith thus; I confeſs O Lord, there are divers ceremoniall circumſtances wanting in our preparation to the Sacrament: but ſo the caſe ſtood with us, that we knew not how poſſibly to help it, and therefore, Lord, be mercifull unto us in that regard. In that he prayeth thus for them, albeit they had ſo failed in want of due preparation, that they might juſtly have been puniſhed for the ſame, if they had had time to have done better, and had not this been an extraordinary caſe? the Doctrine hence ariſing, is this: that,

Doct. 3. Failing in circumſtances of Gods ſervice hinders not the bleſſing.

So long as we labour to keep the ſubſtance of Gods worſhip, though we faile in ſome circumſtance

cumſtances thereof, he will be mercifull unto us.

If we embrace the ſubſtance thereof willingly, and fail in the circumſtances unwillingly, God will never lay it to our charge. Examples will prove this more fully unto us. *Ye have heard of the patience of Job* (ſaith the Apoſtle *James*) *and ye know what end God made with him.* Now if we read over the book of *Job*, we ſhall find, that there was in him a great deal of paſſion and diſtemper, and that he held but very weakly in a great part of the conflict: as when he curſed the day of his birth, and conceived hardly of the Lord, and was ready to diſpute and reaſon the matter with him; ſhewing much unwillingneſs to ſubmit himſelf to thoſe ſtrokes which God had laid upon him, for which he was juſtly reproved both by *Elihu*, & alſo by the Lords own mouth: yet becauſe he held out in the ſubſtance of godlineſs, in the midſt of all his woes and miſeries, and at the beginning thereof humbled himſelfe, ſaying, *Naked came I out of my mothers womb, and naked ſhall I return thither: the Lord hath given, and the Lord hath taken it: bleſſed be the Name of the Lord.* As alſo afterward he uſed many good and holy ſpeeches concerning his own ill deſerts, and the righteouſneſs of Gods proceeding, if he ſhould deal in extremity of juſtice with him: and in the end acknowledged his fault, and deſired to lay his hand upon his mouth: becauſe (I ſay) theſe good things were found in him, God paſſeth by his infirmities, and taketh notice of his patience, with high commendation therof; Seting him forth as a pattern moſt worthy our imitation, when we are preſſed down with the weight

Jam. 5. 11.
Job 2.

Job 2. 21.

of

of adversity, as he was. For the Lord in his wisdome considered, that it was not through any stubbornes, or rebellious disposition. that he brake out in that manner: but through the violence of his affliction, and temptations, and through the ignorance and indiscreet carriage of his friends, who dealt very uncharitably and unmercifully with him. In like manner is *Rahab* commended, as one that by reason of her Faith and works, *perished not with them which obeyed not, when she had received the Spies peaceably.* Yet if we look into the Story, we shall easily discern a great deal of infirmity in that very work of love and mercy, by which she got the testimony of such a notable faith: for she bewrayed much unbelief, in making a lie to preserve the Spies in safety. *There came men unto me* (saies she) *but I wist not whence they were. And when they shut the gate in the darke, the men went out; whither they went, I wot not: follow after them quickly, for you shall overtake them:* Every word she here spake, was falſe, and savoured of much weaknes: and yet all this God takes no knowledge of, when he is to speak of her, and of her faith and love. Indeed she was but a new comer on, and had not been instructed as yet what the danger of a lye was, &c. And therefore notwithstanding her failing in that particular, she is brought by the Apostle *James*, as an example of one that was justified (or made known to be a just and righteous woman) by her works: none other being reckoned up, but those which she did at that time.

Jam. 2.25. Heb 11.31.

Josh. 2.4,5

Jam. 2.25.

So the Angel (as is recorded in the Gospel) rebuked those good and faithfull women, for that

Luk. 24.5. Mat. 28.6 *they sought the living among the dead*: yet withall he telleth them, *be not afraid, ye seeke Jesus of Nazareth that hath been crucified.* As if he should say, Here is your errour, that you seek Christ where you should not: he is risen again, as he foretold you that he would; yet herein doth our uprightness appear, that you hold out still in the love and profession of Christ, even now, when he is in such disgrace and dislike, almost with all men: and therefore be not dismayed, but herein take comfort. Thus we may perceive how favourable the Lord is towards his Children, that offend not upon set purpose, and presumptuously, but through Satans instigation, or through humane frailty: In which regard the Prophet Mich. 7. Vers. 18, 19. *Micah* bursteth forth into an admiration of his gracious dealing; *Who is a God like unto thee, that taketh away iniquity, and passeth by the transgressions of the remnant of his heritage?* &c. *he will return and have mercy upon us*: and why? *because mercy pleaseth him*, vers. 18.

This maketh for the confutation of their errour,

Vse 1. See the reasons in the former Sermon. D. 11. 9. Vse 1. 1. That think they have no calling to come to the Sacrament, because they see more and greater faults in themselves, than they can espy, or then indeed there are in many other Christians: and it may be, more than heretofore they saw in themselves. They find so much hypocrisie, so much pride, so much vain-glory and self-love: such blindness of minde, drowsiness of spirit, deadness of heart, such unwillingness to hear, or read, or meditate, to pray, to receive the Sacrament, to sing Psalms and the like, that they are wonderfully disheartned, and begin to fear that God

God will in no sort accept of them, if they should come unto the Table of his Son. But they must take heed how they give way to such conceits: for the things above mentioned, do not exclude them from having right unto Christ Jesus, and to his merits, and therefore should by no means keep them from the Sacrament.

But we come far short of that, that should be in us. What of that? If you have a sight of your defects, and a mourning heart for the same, and a constant indeavour to get the graces that you want, then may and ought you to come to the Sacrament as well as any other: yea, if any have cause to make hast unto it, you are one of them: for the more dangerous any ones sickness is, the greater speed he should make to the Physician; and the more grievous any mans wound is, the more need hath he to hasten to the Surgeon. Neither is their absenting of themselves from the Sacrament, any means to better their estate, but the next way to keep them in a bad case still: nay, to make their condition far worse than it is, and to hasten the plagues of God upon them. By the Law of *Moses* it was determined, that all those that were negligent to keep the Passover, should incur the sentence and censure of excommunication, if they were not in a journey, hindred by inundations of waters, detained by sickness, or some extraordinary accident of that kind. Now if they were so strictly bound to repair unto that Feast, when it was to be celebrated at *Jerusalem*, which was many miles distant from the greatest part of them that were inhabitants in that land: how much more are men now tyed to attend upon the celebration of the Lords Supper, seeing they

Object.
Answ.

Incoveniences that arise from forbearing the Sacrament.

Num. 9 13.

they need not undertake such a tedious journey, but may have it ministred to them neer at hand, and that with less cost (and yet a larger blessing) than they could in the dayes of the Ceremoniall Law? Surely if they do neglect so great salvation, well they may escape the punishment of men, but they shall feel the strokes of God, and shall be cut off from having communion with him, and with his servants: they *shall bear their sinne*, (as in that place the holy Ghost speaketh) which otherwise by receiving the Sacrament, they might have discharged their consciences of, and put it over unto Christs accounts.

2. 2 Further, those that by reason of their infirmities will forgo that ordinance, do greatly dishonour God, and lay an hard imputation upon him; as who should say, that he were such an extream and rigorous Judge, as will accept of none but of those that have attained to a great measure of perfection.

3. Besides, such kind of persons do, as much as in them lyeth, proclaim themselves to be hypocrites: for if they be not such, they have a calling to partake of the Sacrament; as appeareth in this Text, by the prayer of *Hezekiah*, who doth in assurance of faith (as the effect manifestly proveth) make request for all such as prepared their *whole hearts*, (that is, did their best endeavour with a true and sincere heart) *to seeke the Lord*.

4. Lastly, they give very ill examples unto others, and expose themselves to the censures of men, as contemners, or at least, neglecters of Gods Ordinance. And therefore in these regards, let all beware how they withdraw themselves,

selves, when the *Lord* inviteth them to such a banquet.

Secondly, this is for instruction and consolation both together, albeit we perceive many blemishes, and great imperfections in our selves, yet let us take the Lords offer, when he calleth to his Table: and come with certain expectation of good success, as well as those that have a greater measure of repentance, and of faith, and love, than we can attain unto. For Christ Jesus the great Shepheard and Bishop of our souls, taketh order, that not onely his Sheep, but his Lambs also may be fed. All the good grounds bring not forth a like quantity of fruit: yet all agree in this substantiall point, that they bring forth good and ripe fruit; though some do not yield the third part so much as others do; yet they are grounds blessed by God, and respected of God. He that gained five talents, had the commendation of a good and faithful servant, and so had he likewise that gained but two talents: so that every one shall have the praise of well-doing, according to the gifts and graces that God hath imparted unto him. Indeed those that do most and best, as they bring more glory to Gods Name, so shall they have a larger reward from him: yet withall, those that have fewer talents, & do him less service, shall not be despised nor rejected, but according to their works be accepted, and recompenced: for one may be faithfull in a little, as well as in a great deal. Therefore let this be an incouragement unto us to draw neer unto God in his worship: If we cannot come as well as we would, let us come as well as we can, & bring those talents which we have: If we cannot make a long prayer,

Use 2.

1 Pet. 2. 5. Joh. 21. 15

Matth. 13. 23.

Note.

er, let us make a ſhort: If we cannot cry fervently unto the Lord, let us ſigh that we cannot do better: If we have but a little faith, let us pray with the man in the Goſpel, *Lord I believe, help my unbelief*: which if we can do, the Lord will be merciſull unto us, though we be not fitted in every reſpect according to that which is required of us.

Mar. 9.24.

Object. But my wants are ſuch as I am afraid I ſhall fail, not only in ſome circumſtances, but in the ſubſtance it ſelf; and ſhall not only receive weakly, but altogether unworthily; how then may we certainly know that our hearts are ſincere and upright before the Lord?

Anſw. By theſe marks that follow;

Marks of ſincerity.

1 A generall diſlike of ſin, and liking of goodneſs.

Firſt, if we diſlike all ſin in our ſelves and others, and deſire that all Gods graces might be wrought in our ſelves, and others. Hypocrites will allow foul faults in themſelves, and yet ſeem to diſlike them, and much exclaim againſt them in others: whereas firſt they ſhould be humbled and grieved for them in their owne ſoules, and then proceed to ſpeak againſt them in others.

Hypocriſie

Again, this hypocriſie is in our curſed nature, that, whereas we could wiſh that we might live without offence, and that our names might be preſerved from reproach: yet we ſhall finde a tickling delight in our ſelves, when we ſee the nakedneſs of others diſcovered, and their faults reaped up to their diſgrace, that ſo their black may the more commend our white.

And again, we can be content to have many good gifts and graces, and would not be much grieved, if we could get all other that we want: yet we are ready to be offended, that others ſhould

ſhould be endued with the like, eſpecially that they ſhould go beyond us in doing good, and in receiving praiſe ſutable thereunto. But this argueth great want of ſincerity: and if we be not humbled for their corruptions, it ſheweth palpable and groſſe hypocriſie; for *love envyeth not*; 1 Cor. 13. 4. but if we carry an inward hatred of this evil diſpoſition that is in us; and labour to abhor, and ſeek to hinder all manner of ſins, as well in our ſelves, as in others; and in others, as well as in our ſelves: And on the other ſide, if we deſire to love, and further good motions, and good actions, both in our brethren, and in our own perſons, neither mocking, nor deriding, nor diſcouraging the hearts of Gods poor ſervants from goodneſs, this is a cleer caſe that we fail not in the ſubſtance of godlineſs, but that our hearts are very upright therein. *Note.*

Secondly, if we indeavour ſtill to be better, and to do better every day than other, never ſtanding upon that we have done, but preſſing hard to the marke: this is an infallible note that we are true-hearted. He that feeleth but a little faith, a little love, a little repentance, &c. and would with all his heart have them increaſed; and on the contrary findeth much deadneſs, much impatience, much unfitneſs for death, and much unwillingneſs to hear of the coming of Chriſt, much diſtraction on the holy Sabbath, &c. but would moſt willingly have theſe corruptions diminiſhed; theſe very deſires, if they bring him to the conſcionable uſe of the meanes, are evident ſignes of a faithfull and wel-affected heart. 2 Growth in grace. Phil. 3. 14. 16.

A third rule of tryal is, if from our hearts we can forgive, or at leaſt deſire & ſtrive to forgive 3 Forgiving.

thoſe

those that have done us wrong, either in word or deed, and are grieved at wrathfull and malicious, and revengefull thoughts and motions that
Mat.6.14. do spring up in our hearts. *Forgive* (saith our Saviour) *and ye shall be forgiven*: and therefore being able to do thus in some small measure, we may be assured that the Lord is appeased toward us, and that we are in his favour, and therefore our hearts without guile in his sight: for a mer-
Note. cifull heart is always a sincere heart; whereas hypocrites are of a cruel, and implacable nature: so that when any injury is done unto them, either in truth or in their imagination, they will swell, and fret, and chafe, and vow, and protest (or at least determine and resolve in themselves) that they will not put it up, but one way or other, at one time or other requite it to the full: ever an evill heart is a proud and froward heart, and can indure nothing less than wrongs and indignities.

Therefore if God hath wrought such a great work in our souls, as that our hearts are inclined to forgive and forget abuses that are offered unto us, and we can pray for our enemies, and long for their conversion, and reconciliation, first unto God, and then unto us, it is a notable testimony that we are truly regenerated, and sanctified.

There are none but they are apt to be angry with sin, either in themselves or others: but if we can spend our anger at home, upon the evills of our own nature, and be more peaceable and quiet
Note. abroad, not storming so much that others are so bad, as grieving that we our selves are no better, happy and blessed are we that have gotten such a conquest

conqueſt of our own hearts; we may cheerfully and comfortably communicate at the Lords Table, expecting from Chriſt Jeſus a further increaſe of all holy and heavenly graces. And albeit, others have greater gifts, and fewer infirmities than we; yet ſeeing we joyn with them in the main matters; we ſhall be joyned with them in the fruition of that bleſſing, which God uſeth to beſtow upon his people; though we be but buds, yet being in the true Vine, we ſhall receive ſap and juyce from the root as well as the faireſt, and goodlieſt, and fruitfulleſt branches that are in it. And thus much for *Hezekiah's* prayer and the parts thereof. John 15.

Now the ſucceſs followeth to be ſpoken of, *verſ.* 20. *And the Lord heard Hezekiah, &c.* It being a prayer of faith that he made, for ſuch things as God hath promiſed, and for ſuch perſons as to whom the promiſe did belong, he receiveth an anſwer to his requeſt: for ſo it is ſaid, *the Lord heard Hezekiah*: that is, accepted and granted his ſuit: whence this Doctrine may be gathered: that,

The Lord doth accept, and will fulfill every faithfull prayer that is made unto him, either for our ſelves, or others. Doct. 4. Prayers of faith granted.

For this favour that he ſhewed to *Hezekiah*, and to them for whom he prayed, is written for our inſtruction and conſolation; to aſſure us, that uſing the like means, we ſhall find the ſame good effect as they did. This is promiſed in the Epiſtle of *John*, where the words of this Text are expounded, and the doctrine confirmed. *This* (ſaith he) *is the aſſurance that we have in him, that if we aske any thing according to his will, he* 1 John 5. 14, 15.

hearth

heareth us. But what is to be heard? he telleth us in the next verse, *If we know that he heareth us, whatsoever we aske, we know that we have the petitions that we have desired of him.* This Gods children may build upon; that if they ask of God lawful things, for righteous persons, in that manner as the Word prescribeth, they shall have a comfortable answer, and speed according to their hearts desire.

Reason. It is musick to God to hear Christian prayers. Cant. 2.14. The reason hereof is, because God is delighted with the faithful supplications of his dear children, as may be collected from the words of Christ to his Spouse in the songs of *Solomon*; *Shew me thy sight, let me hear thy voyce: for thy voyce is sweet, and thy sight is comely.* So that there is a reason why Christians should look up to God, rather than be beholding unto men, and that they should utter their complaints before his Throne, rather than before mens judgement-seat: for whereas they many times cannot away with us and our suits, God delighteth to look upon us; and there is no melodious harmony so pleasant in our ears, as a prayer proceeding from an humble and broken heart, is in the eare of the Lord of Hosts. Let us present our Petitions with our souls full of grief, and our eyes full of tears unto men, and we shall be tedious and troublesome unto them for the most part, as the woman of *Canaan* was unto the Disciples: *Send her away* (say they to our Saviour) *for she cryeth after us*: But Christ hath no greater joy, then to hear and relieve such worthy believers as she was, that can spend so many holy prayers upon him, after so many repulses as she had received. Now sith it is a thing so well pleasing unto him, he cannot but

Mat. 15.23. *Note.*

but grant and satisfie the desires of such as faithfully and fervently call upon him.

Here may that folly, and wretched unbelief that is in our nature, justly be reproved; which appeareth in this, that we are ready to run to any one, rather than unto God; and seek to them that are not able, or not willing to hear and help us, rather than unto the Lord that hath ability and readinesse to do both. *James* blameth those to whom he writeth, that were vexed with their wants; *Ye lust, and have not, &c. Ye fight and warr, and get nothing*, and what is the reason? *because ye ask not.* As if he should have told them, you need many things, and so you are likely to do still, except you take a better course: for the way to obtain good things, is not to lust after them, and to brawl and contend for them, but to become Petitioners unto God for them. If children will be so foolish, so sluggish, or so proud, that they will not sue to their loving and kind Parents that have abundance, for things necessary, it is just they should go without them, and indure the smart of their own folly and stubbornesse: and the like may be said of us; if our necessities spiritual and corporal be many and great, and we will not bemoan our case unto our heavenly Father that is all-sufficient to help us, and most willing to accept of us, and to relieve us in all our distresses, it is a righteous thing with the Lord, that we should live and dye in our miseries and calamities, and so sustain the due punishment of our wretched distrustfulnesse, and sluggishnesse in not repayring unto him. Use 1. Jam. 4. 2. Note.

Secondly, Here is matter of marvellous great comfort to them that betake themselves to this Use 2.

course that that *Hezekiah* did. The Lord will not deceive them, nor shut out those supplications that they make before him: but (according as they intreat of him) where their faith is weak, he will strengthen it: where their repentance comes short, he will perfect it: where their love is cold, he will increase it: and in a word, where any good thing is wanting, he will supply it.

Note. If *Hezekiah*, praying for such a great multitude, which had been monstrous Idolaters, and had continued long time in their Idolatry, heaping up one abomination upon another, and now come to the Sacrament, not of their own accord, but by the intreaty and perswasion of *Hezekiah* and his Princes, and being thus come, failed much in the preparation which they should have made: if he, I say, had such good and gracious hearing from the Lord, things standing as hath been said; then how much more may we expect mercy from him, when we intreat for our selves, who (through Gods wonderful restraint, and gracious providence have not fallen into such notorious evils, nor into such grievous and monstrous offences, as they had done? especially if we have this witness unto our Souls, that we come voluntarily, and (in some degree) preparedly, unto the mysteries of salvation; and are so far from looking for intreaty or exhortation thereunto, that (through Gods grace and goodness) we would not be restrained from it for any worldly gaine.

[*And healed the people.*] For the understanding of this, we must know, that sin maketh a wound, and that the word and Sacrament are means and plaisters, as it were, to heal the same, if they be rightly applyed and blessed unto the receivers of them.

In

In that they found this good effect upon the eating of the Passeover, and *Hezekiahs* prayer made for them: the Doctrine hence to be learned is, That,

The Sacrament worthily received, doth heal and cure. For whence came their healing in this place, but from the vertue of the Sacrament blessed unto them, at the earnest request of that holy King? He telleth us not the particular evils, of which they were healed, because we should conceive, that they were in a sort, perfectly and thorowly cured of all. First of the evils that were in their Souls: they were pardoned, their consciences quieted, and their hearts bettered: so that they had a greater dislike of their own corruptions, and of Satans temptations, and more power to withstand them, and to over come them, then formerly they had. Then for outward evils; if there were any sickness or weakness, or any other crosses or calamities upon them, they had the same either quite removed, or at least sweetned, and sanctified unto them, for their profit and comfort. For this is the substance of the Covenant (whereof the Sacrament is a Seal, made unto penitent persons: *Ezek.* 36. which having been spoken of before, it would be needless at large to repeat the same things again. Onely in briefe; for the use of this point, let us hence learn to make full account of his healing, when the Lord shall please to make us partakers of the body and blood of his dear Son. For then that seed is cast upon every faithful heart, that will spring up in due season unto everlasting life, and yeeld us such fruit as we shall have great cause to rejoyce, and to magnifie the name of the Lor, who hath done such great things for us.

Doct. 52. The vertue of the Sacrament

Vse.

Let us then look for much, and we ſhall have much, *Open thy mouth wide* (ſaith the Lord) *and I will fill it.* Therefore when we behold with our natural eye, the bread broken, and the Wine poured forth, and offered unto us by the hand of the Miniſter; let us lift up the eye of our faith; and look upon Chriſt Jeſus, who is as it were held forth unto us by the hand of the Trinity, being broken with many ſorrows and terrors, in bearing his Fathers wrath, and undergoing the puniſhment due unto us for our hainous tranſgreſſions: and pouring forth his precious blood, to ſatisfie the Lords juſtice, and to pacifie his diſpleaſure conceived againſt us: And as we with our bodily hand do receive the outward elements; ſo let us by the hand of faith lay hold of our Lord and Saviour, and of all his merits: aſſuring our ſelves, that as the Bread and Wine are made one ſubſtance with us; ſo is Chriſt Jeſus in a ſpiritual manner made one with us, and we with him; he being the Head and we the members; he the Vine, and we the branches, &c. And further let us undoubtedly believe, that as by Bread and Wine our natural ſtrenth is increaſed, and our weary Bodies and languiſhing Spirits refreſhed; ſo by thoſe heavenly myſteries duly applyed, our inward man ſhall be confirmed, and our hearts ſooner or later comforted and revived. And therefore in aſſurance of faith we ſhould ſtir up our ſoules to rejoyce and praiſe the Lord, giving unto him the glory of his Truth, in reſting upon him for the performance of all his promiſes made unto us through Chriſt Jeſus: and concluding every one in his own heart, though my knowledge be but ſmall, it ſhall be increaſed; though

Note.

though my memory be weak, it ſhall be confirmed; though my affections be out of order, they ſhall be rectified; though my frailties be many, the number of them ſhall be diminiſhed; and though my graces be but few and feeble, they ſhall be augmented, and ſtill further ſtrengthened; I ſhall have Chriſts power to inable me to do good, and to reſiſt evil: his wiſdom to direct me in the right way, and to cauſe me to decline from all by-paths: And in a word, his good Spirit to work all my works for me, and to perfect all heavenly vertues in me.

And when, after we have been at the Lords Table, we find any ſinful motions ſtirring within us, let us reaſon thus: Did I not lately receive the Sacrament, for the curing of my ſoul? and did not God grant it unto me as a ſeal and pledge, that *he would take away my ſtony heart, and give unto me a fleſhly heart?* Why then ſhould I yield unto my corruptions? Nay, I will not do ſo, but reſiſt and ſtrive againſt the ſame, and urge the Lord with his own Covenant, ſealed unto me in the Sacrament.

So likewiſe, when we ſee our manifold imperfections in Gods ſervice; our want of love and good affection unto his ſervants; our inability to bear croſſes, and the like: Let us repair unto the Lord, and beſeech him that is true and faithful in all promiſes, that he will make good his word to us in thoſe particulars, giving us ſtrength to do what he commandeth us, and to bear with patience whatſoever he layeth upon us. Which if we can do, ſo often as we come to the Lords Ta-

ble, we ſhall receive great help and comfort againſt all our ſins and ſorowes, and be much ſtirred up to love and praiſe the Lord, for the continuance and increaſe of his heavenly graces and bleſſings, which we ſhall ſurely gain by the right uſe of this his holy Ordinance.

THE

THE FIFTH SERMON.

ISAIAH 55. 1, &c.

Verse 1. *Hoe, every one that thirsteth, come ye to the waters: and ye that have no silver, come buy, and eat: Come, I say, buy Wine, and Milk, without silver, and without money.*

2. *Wherefore do you lay out your silver, and not for bread, and your labour without being satisfied? Hearken diligently unto me, and eat that which is good, and let your soul delight in fatnesse.*

3. *Incline your eare, and come unto me: hear, and your soul shall live.*

IN the Chapter immediately going before, the Prophet from the Lords own mouth pronounceth many gracious promises to his afflicted Church, bidding them rejoyce in regard of the deliverance that the Lord should work out for them, and the many and wonderfull blessings that he should bestow upon the: shewing them (to the intent they might give more credit unto his words) that he that made them, is their *Verse 4.*

Husband,

Husband, and their Redeemer, even the Lord of Hosts; who though he had forsaken them, and scattered them for a little while, yet with great compassion would he gather them; and though he hid his face in anger for a moment, yet with everlasting mercy would he have compassion on them; and that they might make no doubt thereof, he confirmes his promise with an Oath, saying, As I have sworn that the waters of *Noah* should no more go over the earth: so have I sworn that I will not be angry with thee, nor rebuke thee, *viz.* in wrath and displeasure: and therefore he breaketh out into a pathetical and sweet compellation, saying, O thou afflicted and tossed with tempest, that hast no comfort: behold I will lay thy stones with the Carbuncle, and thy foundation with *Saphyres*: that is, I will make of thee a precious building for my self. And as for their children, he saith, that *they shall be taught of God, and enjoy peace*: and be far from oppression, and from the fear of oppressors. And howsoever the enemy would be stirring now and then; yet (saith God) it shall be without me; and whosoever shall gather himself in thee, against thee, shall fall: and that, because all instruments of cruelty that could come against them, were ordered by the Lord, as being his by right of creation: and therefore no weapons made against them should prevail. And this he doth not appropriate to them only, but saith it is the heritage of the Lords servants, which they have right unto in all ages: and he addeth a reason, saying, their righteousnes is of me: *q. d.* that which their enemies strike at, is the goodlines & goodnes of my children. Now that proceedeth from me, and therefore I have cause to

stand

ſtand for them that carry mine own Image.

Having thus declared what treaſures were laid up for them through the rich mercy of God in Chriſt; hece cometh in this 55 Chapter to exhort them to lay hold of Gods gracious offer.

And becauſe they were not ſo ſenſible nor capable of ſuch ſpiritual promotions as they ſhould be, therfore doth he go about to waken their drowſie conſciences, and to ſtir up their ſleepy affections, to embrace the mercies offered unto them, and for that end doth make, as it were, a Proclamation, [*Hoe every one*] as if he ſhould have ſaid, are not theſe things to be thought of? are they not worth the looking after? ſhake off the ſluggiſhneſs of your fleſh, and conſider well of the excellency of them, and bethink your ſelves how you may attain unto them: & that he might more eaſily draw them hereunto, he ſheweth what kind of people the Lord requireth that they ſhould be, viz. (*thirſty*) that is, ſo pained with their ſins and wants, and with a deſire of a ſupply from heaven, as thoſe that are exceeding dry with thirſt, and with a longing for drink, whereby that appetite of theirs may be quenched and allaied: none have a calling to come, nor ſhall have comfort by coming unto Gods ordinances, but onely ſuch. Having ſhewed what they muſt be, in the next place he telleth them what they muſt do [*come ye to the waters*] that is, unto Chriſt, as he is offered in the word and ſacrament: for he is *the Well of the water of Life*, which is propoſed and offered unto all that *thirſt*, *Rev.* 21.6. Now to the intent they might not deceive their own hearts, he exhorteth them to ſhew forth their ſpiritual thirſt by the effect, *come and buy*: ſignifying unto us thus much, that even as thoſe

thoſe that are naturally hungry and thirſty will ſeek for relief where it is to be found, and if they cannot otherwiſe get meat and drink, they will be well content to part with their mony for the obtaining thereof: even ſo it is with ſuch as have a ſpiritual appetite, they will be at coſt to buy the graces of the Holy Ghoſt: not that men have any thing to give which is valuable thereunto, but they muſt part with their ſins (as afterwards ſhall be more fully declared) which the Lord will take for good and ſufficient payment. Then further as they muſt *buy*, ſo muſt they *eat* and *drink*: for otherwiſe they might die through hunger and thirſt, albeit they had great plenty of refreſhing before them: now this eating muſt be by faith for thereby we feed on Chriſt, as is evident in the Goſpel of *John*, *Chap.* 6. for without this we can draw no vertue at all from the word and Sacraments, or any of Gods ordinances: theſe then are the things required of thoſe that are thirſty, *viz.* diligence in coming, coſt in buying, and faith in eating.

Now leſt they ſhould fear that they ſhall not find fûll refreſhing when they come unto Chriſt in the uſe of his means, he preventeth that doubt, by ſhewing that the Lord will fit every mans turn according to their ſeveral neceſſities: ſome have ſorrowful hearts; for ſuch he hath *Wine* to comfort them: ſome are Babes, for ſuch he hath *Milk* to nouriſh them: others are feeble and weak for ſuch he hath *bread* to ſtrengthen them: other look after their commodity; to ſuch he ſaith, *eat that which is good*: and laſtly, others reſpect their pleaſure; and to them he ſaith, *Let your ſouls delight in fatneſs*, q. d. Here you ſhall find ſuch pleaſant

things

things, as ſhall fill your ſouls with delight and contentment. Indeed the things that are offered (will ſome ſay) are very pious, and much to be deſired: but my own unworthineſs is ſuch, that I am even diſcouraged to ſeek for them. *Obj.*

You need not be ſo; for you are bid, *Come and buy Wine, and Milke*, &c. *without ſilver, and without money*: though you be never ſo mean and beggerly, in regard of any merits of your own, yet you ſhall ſpeed never the worſe: for this onely is required of you, to come with a ſight and feeling of your wants, and with an earneſt deſire to have them ſupplied. But becauſe men are wonderfully hindred from the zealous purſuit of holy things, by their own corruptions, and the love of this preſent evil World, therefore he diſſwadeth them therefrom, ſaying, *Wherefore do ye lay out your ſilver, and not for bread, and your labour without being ſatisfied?* q. d. there is none of you but would willingly have your hearts ſtrengthened and comforted, and thorowly contented: but theſe earthly things will not do it, for they are all *vanity and vexation of ſpirit*, and therefore it is a great folly for you ſo much to buſie your ſelves about theſe earthly things, which will never bring ſound comfort, nor contentment unto your ſouls. *Anſw.*

Now that which he delivered in figurative ſpeeches in the firſt verſe, and part of the ſecond, he urgeth in plainer tearms afterwards, ſaying, *Hearken diligently unto me: Encline your Ears and hear*, q. d. though you find great dulneſſe, and ſlackneſſe in your nature, yet uſe a holy kind of violence, and conſtrain your Ears to hearken: and what then? *your ſouls ſhall live*, to wit, both the life of grace, which before they were deſtitute of,

of, and also the life of glory, which necessarily follo-
loweth upon the former.

The drift then of these words is to stir men up to embrace the saving graces of Christ, as they are offered, and shall be given in his ordinances, where is declared,

1. What they must do, *viz.* get a thirsty and hungry soul, and shew it forth by comming unto the *waters*, by buying spiritual food, and by eating thereof.

2. Reasons why they must do so.

1. The first taken from the ill success that would follow, if they did not so: they should spend their mony and labour in vain.

2. The second, from the singular benefits that would redound unto them if they did so: all their wants should be supplied, and their souls should live everlastingly.

Ho, every one that thirsteth: In that he calleth none to partake of the holy things of God, but those that are thus affected: The Doctrine is: that,

Doct. 2. Onely thirsty souls do find refreshing from Gods Ordinances.

The thirsty soul alone hath interest in the graces of God, and shall reap benefit, by the means of grace.

Those onely that feel their own barrenness and emptiness, and highly esteem and heartily desire the mercies of God, through the merits of Christ, they onely (I say) have right unto, and shall have a portion in the same. Therefore when *David* would move God to bring him again to the assemblies of the Saints, where he might enjoy the means of comfort and of salvation, he useth this as a forcible argument, *My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God?* and again, *My soul longeth,*

Psal. 42 2. Isal. 48. 2.

yea,

yea, and fainteth for the Courts of the Lord, &c.

Now the Reasons of these points are these. *Reason* 1.

First, no man hath any warrant to resort unto the means of godlines, but onely such as were before mentioned: for thus the Lord inviteth men unto him: *Let him that is a thirst, come: and let whosoever will* (namely, that is so qualified) *take of the water of life freely*: so that none are bidden guests but such as have thirsty souls. 1. Else no common dement. Revel. 22. 17.

Secondly, none else have any promise of speeding well, if they should come: for thus goeth the promise, *I will powre water upon the thirsty, and floods upon the dry ground*. Till then, we can never have assurance of any benefit by Gods ordinances: but when once we come with a longing heart, that doth as it were gape and enlarge it self to take in the raine of grace, as the dry ground doth to receive the showers that fall upon it, then though we be never so thirsty, we shall be fully satisfied; and though we be never so dry and barren, we shall be made to flourish and grow as the grass, & as the Willowes by the rivers of water: and that none other can grow in grace, or gather any spiritual strength by the means, it is evident in the Epistle of *Peter*, where he exhorteth them in this manner: *As new born babes desire the sincere milke of the Word that ye may grow thereby*, q.d. You may repair unto the Word as often as you will, and give as diligent eare as you can: but you shall never get any inward growth of grace thereby, until you be desirous for the food of your souls, as little children are for the mothers milke: but when once you attain to such an eager desire of goodnes, then you shall grow from a little measure of strength, to a greater, and still increase in the inward man, as 2. No promise. Isa. 44. 3.

children

children do in the outward: and find a progreſs in grace, as they do in nature.

No fitneſs. Thirdly, as thoſe that are deſtitute of this ſpiritual thirſt, have no commandement, nor promiſe from God: ſo neither have they any fitneſs in themſelves, becauſe they want that principal grace, which doth fit men for the entertaining of Gods holy Spirit (which alone maketh Gods ordinances effectual): to wit, Humility; which proceedeth from a ſenſe of our own miſery, and a ſight of Gops mercy: now where this is wanting, there is no place for Gods graces: *For God reſiſteth the proud, and giveth grace*, onely, *to the humble*. Let a man bring unto the Word never ſo good a Wit, Capacity, and Memory, he ſhall never take profit by hearing, till he get a broken heart, and an humble ſpirit: but God will ever reſiſt, and croſſe, and thwart all his endeavours: becauſe if he ſhould get any benefit by the Goſſpel, he would have no mind to aſcribe the glory thereof unto God, to whom it is wholly due; but to himſelf, to whom no part thereof doth belong.

James 4.

Nott.

Firſt, for terrour unto ſuch as have no manner of appetite, eagerneſſe, or earneſtneſſe after ſpiritual things, but are altogether bent for profit, and pleaſure, and credit, and promotion, &c. which carnal deſires do utterly kill their apppetite unto better things, and extinguiſh or baniſh all good motions and affections, that do at any time ariſe in their hearts. Theſe wretched men are in a woful caſe, for they ruſh upon the holy things of God without any commiſſion; and therefore without expectation of good from them. And howſoever they may talk and brag of their profiting

profiting by the Word, yet God that seeth and searcheth their hearts, esteemeth of them, but as of unwelcom guests that prophane his holy things. If they would be partakers of the Water of life, they must be thirsty: and if they would eat of the Bread of Life, they must be hungry: otherwise though they be present in the congregation, and hear the Word preached, and see the Wine poured out, and the Bread broken before their eyes at the celebration of the Lords Supper, yet they can have no hope that they shall have one drop of Christ his blood, to wash away their sins, but may rather expect the viols of his indignation, to destroy their bodies and souls: and it is a just vengeance of God upon such prophane and irreligious persons, that when they come to the Sermons and to the Sacrament they get no good, but rather much hurt thereby: and have their lusts stronger, their hearts harder, and their minds far more blind and uncapable of any good knowledge every day then other.

But what is the reason hereof? (may some demand,) Is not the Word of God mighty to beat down the strong holds of the Devill? and is not the Sacrament powerful in operation, and able to work great things?

Yes, they are so: and why then have such no profit by them? because they are abusers and prophaners, and not meet receivers of the same: because they come not with any preparation, or desire of a blessing upon the means, but for custome and fashion, that they might not seeme to be so bad, as indeed they are: nor to set so light by the holy Ordinances of God, as in truth they do.

Secondly,

Vse 2. Secondly, for instruction. If we would be welcome to Christ Jesus, when he inviteth us to feast with him, then let us get a good stomack to feed on such cheere as he offereth unto us. Otherwise, if we glut our selves before we come to his Table, and onely look on those dainties on which others do feed, it will not be well taken at our hands, but we shall be as distasteful unto the Feast-maker, as his provision is unto us: and those things which are unto others the savour of life unto life, shall prove unto us the savour of death unto our eternal destruction, if our repentance do not prevent Gods judgement. If Gods own children comming carelesly and unpreparedly cannot escape Gods hand, 1 *Cor.* 11. then what shall become of those ungodly ones, who come not onely negligently, but altogether prophanedly: and so defile the sacred Ordinances of God? (*for unto the unclean, all things are unclean*) Surely, if Judgement begin at Gods House, there is nothing *Tit.* 1. remaining for ungodly men, but a fearful expectation of Wrath & Vengeance to be poured out upon them in full measure. In which regard it standeth us upon to look unto our hearts beforehand: and to the intent we may come vvith this spiritual appetite, the vvantvvhereof is so offensive unto God, and dangerous unto us, let us use all

Means to get a spiritual appetite.

good means for the obtaining of it: as

1. *Allow no sin.*

First, to purge away that which may annoy our stomack, and kill our appetite: and what that is, *Peter* telleth us when he saith; *Wherefore laying aside all maliciousnes, and all guile, and dissimulation, and envy, and evil speaking, as new born babes desire the sincere milk of the Word, &c.* As if he had said, so long as you give place unto; and

1 Pet. 1, 2. *Note.*

delight

delight in any evil; ſo long as you carry a bitter and envious mind againſt your brethren, or an hypocritical and diſſembling heart towards God, and ſuffer your evil affections to break forth into evil ſpeeches, ſo long you can never delight in, nor be very deſirous of the pure Word of God, and therefore cannot poſſibly grow in the knowledge and practice of the ſame. And therefore when we find in our ſelves dulneſſe and deadneſſe, and unwillingneſs unto good duties; let us conclude for certainty, that we ſtand in need of Phyſick for the purging of our ſouls: for ſin worketh on our hearts, as ill humours do in our ſtomacks, it maketh us to loath all ſpiritual food, and all means of refreſhing. And this take for an undoubted truth, which though our mouths will not confeſs, yet our hearts muſt needs acknowledge, when we have no deſire to heare the Word preached, or to receive the Sacrament, when it is to be adminiſtred, there is ſome ſin or other not throughly repented of, which ſo cloyeth the the ſoul, that it cannot delight in thoſe holy exerciſes: and as our hearts are more purged by godly ſorrow, ſo will our hunger and thirſt after righteouſneſs, and the means thereof be ſtill increaſed in us. This then is the firſt rule that we muſt obſerve for the getting of a ſpiritual appetite, *viz.* to put away the practiſe of all groſs evils, and the allowance of all infirmities, great or ſmall. Matth 5.

A ſecond is, that we muſt indeavour to know our own miſery, what we are by nature, & by deſert, in regard of our great and grievous offences: that ſo being poor in ſpirit, we may ſigh and cry for grace, whereas thoſe that are proud *a* *See thy miſery.*

in Spirit care not for it. We see this by common experience, that the perceiving and feeling of grievous and dangerous diseases and distemperatures of the body, will drive men to the Physitian to intreat for physick, that so their sickness may be cured: and in like sort, the discerning and descrying of the loathsome and noysome corruptions wherewith our souls are infected and indangered, will drive us unto the Lord to crave mercy and grace from his own means, that our iniquities may be fully pardoned, and our sinfull nature soundly healed. For when nothing is more irksome unto us, nor more feared of us than sinne, then nothing is more desired of us, than grace.

3 Consider the excellency of grace.

Especially, (if in the third place) we consider the excellencie thereof: how it bringeth with it freedome from all evil, both from the guilt of sin and from the power and punishment of sin: and withall, the injoyment of all blessings needfull for body and soul, for this life, or that which is to come. If (I say) the setled meditation hereof do but once sink into our hearts, it cannot but set our affections on fire, with an ardent and earnest desire of the same. Nothing makes us so weak and cold in hearing the Word, or communicating of the Sacrament, as that we have not sufficiently tasted how good the Lord is. And thus much of the means of getting a spiritual appetite. Now it followeth.

[*Come I say buy wine & milk,*] And v. 2. [*Eat that which is good, & let your soul delight in fatnes.*] The drift of all these borrowed speeches is to shew that God offereth unto all, and will bestow upon the faithfull that seek unto him, such spiritual good things, as shall much comfort and re-

ever

freſh their hearts, and make their ſoul's to live for ever. Whence ariſeth this Doctrine: that,

Doct. 2. All the wants of the faithfull ſupplied by Chriſt.

Whoſoever commeth to Chriſt Jeſus in the religious uſe of his ordinances, ſhall have all his wants ſupplyed, be they never ſo many, and never ſo great. Are they thirſty? he hath water of life for them. Are they hungry? he hath all varietie of dainties to refreſh them. Are they babes? here is milk to feed upon. Are they ſtrong men? yet wearied out with afflictions and temptations? here is bread that will ſtrengthen their fainting hearts. Are they heavy and penſive? here is wine to glad their ſorrowfull hearts. In a word, Chriſt Jeſus hath plentifull proviſion of all ſorts, and would have us to eat that wch is beſt for us; commanding that our ſoules ſhould delight in fatneſs and in the good things that he offereth unto us.

This doctrine is further illuſtrated and proved unto us out of *Ezechiel*: where the prophet having ſharply reproved the Shepheards of *Iſrael*, that fed themſelves: and not their flocks, that did not ſtrengthen the weak, nor heal the ſick, &c. he promiſeth that God will be a ſhepheard over them, even Chriſt Jeſus, *verſe* 23. Who would perform theſe two things: *viz.* feed his ſheep, and bring them to their reſt: then he undertaketh in all their miſeries and diſtreſſes to look unto them: *I will* (ſaith he) *ſeek that which is loſt*, &c. where obſerve how he frameth his remedy to their neceſſity: ſome feel themſelves loſt, and unable to ſeek him as they ſhould: thoſe he will *ſeek*, and not loſe any of them, whom he hath ſo dearly bought. Some are as it were driven away by ſtrong corruptions, and violent temptations: thoſe *he will bring again*, though they be

Ezek. 34.
19
16

carried never ſo far. Others have been cruſhed and broken with many ſorrows and miſeries, even with one breaking upon another, by reaſon of their own ſins: thoſe he will *binde up*, and cure all their wounds. Others again are weak and full of imperfections, *thoſe he will ſtrengthen* by the power of his might, and at length make them ſtrong men in Chriſt. So that we ſee every one according to his need, ſhall receive comfort and relief from him: and there are reaſons hereof.

Reaſon 1 He is able

The firſt is taken from the infinite power of Chriſt, whereby he is able to ſave and ſuccour his people, whatſoever their eſtate be. If the firſt *Adam* being only man, were able to deſtroy and overthrow all mankinde, then much more is the ſecond *Adam* being God and Man, of ſufficient power to recover his elect: eſpecially ſeeing that the means he uſeth are far more forcible to repair our breaches, then *Adams* means were to make them: and more effectual to work out our happineſs and ſalvation, than his were to procure our miſery and deſtruction.

2 He is ready.

The ſecond is taken from his readineſſe, being every whit as willing as he is able to do this for us

Joh. 17. 4. As God the Father gave him a charge, ſo he undertook it, and accompliſhed the *work which he gave him to doe*: It was his Fathers will that he ſhould ſave his people, and he willingly performed whatſoever was required of him in that behalfe; and therefore before he yielded up the

Joh. 19. 30 ghoſt, he uttered theſe words; *It is finiſhed*, ſignifying, that he had gone thorow with that painfull work which the Lord had impoſed upon him: now having done the greateſt for us, he will not fail us (we may be well aſſured) in ſmaller matters

which

which depend upon the former; He that was willing to give his bloud for us when we were his enemies, will deny no good thing now we are his friends, yea true members of his own body.

Thirdly, he is also infinite in wisedome, and therefore able to finde out the best way, and to determine of the fittest time (with all other circumstances) to relieve and comfort us. There is many times such confusion in the mindes, such hardnes in the hearts, such blemishes in the names, such weakness upon the bodies, and such wofull breaches in the estates of Gods servants, that no man, nay, nor all the men in the world, know how to redresse the things that are amisse: but if it please our Lord Christ Iesus to take the cure in hand, nothing shall be found too difficult for him: but that which seemeth impossible in the eye of reason, shall appear not only possible, but very easie unto him, and therefore in all these respects it must needs be a certain truth, that those that seek to him, and wait upon him, shall in due season be releived, and delivered according to their need. 3 He is infinitely wise

Which may be an encouragement unto us, whatsoever our wants and necessities be, to make Christ our refuge & to fly unto him for a supply: if we come to wisedoms feast, we shall find all things prepared that may be for strength, or for delight: if we be hungry, our Saviour will satisfie us with good things, and never send us empty away: if we be babes, he hath milk for us: if we be of greater growth in Christianity, he hath strōger meat for us. *Use* 1. Pro. 9. 2.

Secondly, let us therefore labour to be meet guests for this heavenly banquet: which that we may be, let us observe the directions given us in this Text: *viz.* that we must first come; secondly, buy; and thirdly eate.

First,

First, we must come, to wit, unto those places & unto those means where we may receive refreshing: even as *Iacob*, when he and his Family were pinched with famine was glad to send & send into Egypt for food to relieve him and his: so will those that are spiritually hungry and thirsty, be at any pains and break through any difficulties for the satisfying and refreshing of their fainting souls, they will repair unto the Word and Sacraments, which are the conduits through which the water of life is conveyed unto us: and there they shall be sure to feed on the body and bloud of Christ, who is that true Manna and that bread of life, whereof whosoever eateth shall not perish, but have everlasting life.

John 6.

Secondly, if we will have any refreshing at this feast, we must buy it: which is twice repeated: to shew that it is a matter of necessity, and a matter of weight that neerly concerneth us: not that we can give any thing answerable to the worth of that which we shall receive (for grace is an unmatchable treasure) but hereby these two things are signified:

How we must buy

Part with sin,

First, that as in bargains betwixt man and man he that buyeth a thing of another, must part with somewhat that formerly was his own: so must we in this purpose of ours. And what is it that we must part withall? with nothing but our own sins (which will do us no good, but infinite hurt if we retain them still) and with those things which can be no longer kept without sin, as wealth and liberty, and credit and life it selfe, when God calleth for them. To this purpose, it is said, *that the Kingdome of Heaven is like unto a treasure hidden*

hidden in the field, which when a man hath found, he hideth it, and for joy thereof departeth and ſelleth all that he hath, meaning all that he hath from his own corrupt nature, renouncing all his carnal affections, and withdrawing his heart from the things here below: for it is not intended that every man ſhould ſell all his ſubſtance, and earthly poſſeſſions, and commodities: but only that he ſhould withdraw his confidence from theſe and his immoderate love of theſe, being content to forſake them quite, rather than forego Chriſt: and to forfeit his own ſalvation: ſo that as the price we pay for any thing is altogether alienated from us, ſo muſt ſin be, though never ſo much eſteemed, and beloved before-time. And ſo are theſe words expounded in this very Chap. ver. 7. *Let the wicked forſake his waies, and the unrighteous his own imaginations: &c.* Many forſake ſome ill waies, but not their own: or if they do leave their old waies and works outwardly, yet they do not forſake their own imaginations: but to leave anothers ſin for the procuring of this pearl, is as if one ſhould buy cattel or grounds. &c. with another mans mony, which is plain theeverie, and will not go for currant pay: the Lord would have all penitent ſinners both to *forſake their own waies, and their own imaginations.* Mat 13.44.

2 Receive and retain grace. Prov. 23. 23.

A ſecond thing in buying is, that we muſt receive and retain the thing bought: and ſo would God have us to hold faſt grace when we have got it. Therefore the wiſe man exhorteth us, *buy the truth and ſell it not: likewiſe wiſedome, and inſtruction, and underſtanding.* We may chaffer for other things as we will, buy and ſell, and ſell and buy, &c but here we muſt not do ſo: when once

we have obtained heavenly wisedome, and gotten Religion in our hearts, we must get as much increase to do it dayly as we can, but never let go any of that we have. And thus much for buying and the things to be observed therein.

A third thing required in the Text, is, that we must *eat* and this standeth in excellent proportion with natural food. If a man come where there is great store of meat, and variety of choise wines and he see others have a notable appetite, and himself none: all the chear that is set before him will do him no good, but rather vex and trouble him: even so it is in the spiritual feast: and therefore Christ exhorteth us so often to feed upon him

1 Cor. 11. 24. Joh. 6. 51. *take, eat* (saith he) shewing us what that is, *viz. to believe in him*: In which regard he is said to dwell in in our hearts by faith: whereas unbelief chaseth him thence, and will let him have no roome, nor place of abode in our souls. Therefore let us make account, that as the naturall food is to be received into our stomacks, so the spiritual also is to be received into our souls, and there to be, as it were, digested, before we can benefit by it. And this is only done by a true faith in Christ Jesus.

[*without silver.*] Hence we see that God offereth us the greatest and most excellent things without *money, or money worth.*

Esay. 55. 1. God giveth no thing on a desert-accel. 22. The best things are best cheap.

Nothing can be gotten at a lower rate than things that are of greatest worth. Therefore are we bid to *drink of the waters of life freely*: and as grace, so also glory is without any desert of ours bestowed on us; for *the gift of God* (saith the Apostle) *is eternal life*, Rom. 6.

Now

Now the reasons why heavenly things are not set at sale, but to be had of free cost, are these: *Reasons.*

First, because God will have the praise of his mercy: if he should take any thing of us, he shall lose a great part of his glory. We are too ready to boast now when we are pardoned, sanctified, and saved of his free grace, and not by our own works, in that God puts life and strength into us to be only working instruments of our own happinesse; what then should we do, if God should make us our own Saviours, and propose heaven unto us at a price, bidding us win it, and wear it? 1 From his glory.

God knoweth full well that we have nothing to give, but are meer beggers, and could but pay God with his own: for in our selves we are poor miserable naked, & destitute of all goodnes. Indeed we have in us matter enough to deserve Gods wrath, but none at all to procure his favour. 2 Our penurie. Ephes. 2.

Thirdly, if we had somewhat to give, yet it were in no sort correspondent to that which we shall receive: for the graces of Gods Spirit, and the Crown of Glory are unvaluable, so that nothing that is in the possession of any creature may be laid in the ballance against them. Therefore when *Simon Magus* would have bought but one gift of working miracles, to wit, that *on whomsoever he should lay his hands, he might receive the holy Ghost*: *Peter* answered, *Thy money perish with thee, because thou thinkest the gift of God may be obtained by money.* Much more then, may this be spoken of sanctifying graces, which are farre more excellent; they are not to be obtained by money, or by any earthly treasure, for there is Invaluablenesse of Gods gifts. Act 8. 19, 20.

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no price that can come near them.

Vse 1. For the confutation of Papists, that would buy out Heaven by their own meritorious works: they are even like *Simon Magus* their father, and would rob God of his honour, which he will not give unto any other: plainly manifesting unto all the world, that they are grossly ignorant of their own vilenes and wretchednes, and of the worth and excellency of heavenly things.

For instruction, though we find no manner of goodnesse, or worthinesse in our selves, yet that shall be so far from being any hinderance unto us, that this sight and sense of our own sinfull wants, being joyned with humiliation for them, will greatly further us: for *Blessed are the poor in spirit.* God is not like one that keeps an Ordinary, Matth. 5. where every one that sitteth at table must pay his shot: but he is a royal feast-maker that keepeth open house for all comers and goers: and he payes best that seeth he hath nothing at all to pay and is thereby brought out of all conceit with himself. And this should put an answer into our mouthes against Satans objection, that we have nothing to satisfie God for our offences against his majesty, nor for his mercies offered unto us: we need not any such matter of satisfaction, because God would have us buy and eat freely without mony, or mony worth; and our humble and thankfull acknowledgement of this his bounty and liberality, is all the satisfaction that he looketh for at our hands.

[*Why do you lay out your silver and not for bread, &c*] That is about such things, as for which you are never the better: which will not breed any good bloud, or good nourishment; he follow-

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eth the former *Metaphor* ſtill, reproving them for their ſolly, that whereas the Lord doth offer them ſuch good things ſo good cheap, they would neglect and paſs by them, and rather chaffer with the world, and ſpend their thoughts and pains, about things of no worth, that would no way ſatisfie them: but when they had toyled out themſelves in the purſuite of them, they would be as reſtleſſe and void of true contentment, as ever before.

Nothing can ſatisfie, and content the minde but grace. *Doct.* 4. Grace only contents the minde.

Many things there be that make ſhew as if they could do it: but the truth is, all will come too ſhort, and be found too weak for the effecting of it. Therefore the Apoſtle ſaith, that *Godlineſſe is great riches and contentment.* Other riches are of that nature, that the more we have the more we deſire, and the more our hearts are diſquieted with the care of keeping them, and the fear of loſing them. But true piety is of that force that it drawes the ſoul unto God, and makes it to relie on him, and on his treaſures, and there is a ſure ſtay indeed: for he will *never faile nor forſake ſuch as caſt their cares upon him.* That made *David* ſo to rejoice, when God *lifted up the light of his countenance upon him*: and that cauſed *Paul* in whatſoever eſtate he was, *therewith to be content.* And the reaſon of the Doctrine is, becauſe grace only repairs the image of God (the loſſe whereof was the cauſe of all our woe) according to that ſaying of the Apoſtle, *We all behold as in a mirror the glory of the Lord with open face, and are changed into the ſame image from glory to glory, as by the ſpirit of the Lord.* Whereas looking into other

1 Tim. 6. 6

Heb. 13. Pſal. 4. 11. Phil. 4. 11.

Reaſon. 1.

2 Cor. 3. 18.

Note.

other glaſſes, we ſee our own faces therein; in the holy Goſpel, as in a moſt clear glaſs, wee ſee the face of Jeſus Chriſt, and by beholding it, are by little and little made conformable unto it. And this image was it which we loſt by *Adams* fall, and with it all ſound contentment: and this may we recover again in Chriſt, through the hearing of the Word, and with it true peace, and ſetled comfort. Let a man have the command of all the world, before he hath Gods image ſtamped upon his ſoul, he ſhall have a reſtleſſe heart, becauſe he hath a wicked heart, and ſhall never finde true peace nor comfort till his ſoul be healed, and till Gods holy Image be renewed in him. *Adam* after his eating of the forbidden fruit, had his abode in Paradiſe for a while: but he found that a hell, which was formerly as it were, an heaven unto him: and why? becauſe he had loſt Gods image, and conſequently the ſweet apprehenſion of his favour, which before made all comfortable unto him.

2 Isa. 57. 21. Seconly nothing can take away ſin, but grace, now whereſoever ſin taketh up the place, it expells all quietneſſe from thence, *There is no peace to the wicked, ſaith my God*, For when the mind is full of errour, and the heart full of luſt, and the conſcience full of guiltineſs, there muſt needs be great confuſion, and diſtemper and unquietneſſe in the whole man.

3 Ephes. 2. 2 2 Tim. 2. 26. Thirdly, untill grace enter into the heart, and rule there, Satan hath the dominion, and ruleth there as a Tyrant, at his own will and pleaſure. If he do but ſtirr a wicked man to any ſinfull practice, he is forthwith ready to yeeld unto him: if he do but bid him ſpue out the venome of his poyſo-

poyſoned ſtomack, be preſently breaketh forth into cruel and bitter ſwearing, or curſing, or rayling, &c. ſo that it may truly be ſaid, *That wicked mens tongues are ſet on fire of hell*; and what reſt then can there be in that ſoul, which is ſo poſſeſſed by Satan, who will never ſuffer his members to deſiſt from inventing, or executing ſome miſchief or other? Iam. 3. 9.

4. Fourthly, there can be no contentedneſſe in a graceleſs perſon, becauſe God and he are at warr: for untill ſuch time as men be juſtified by faith, *they have no peace with God*, and therefore none with their own conſciences: and what eaſe or reſt can be unto them, that haue ſuch a worme as is a guilty and accuſing conſcience, alwaies gnawing within them, and ſuch a rack ever and anon (when God will) torturing and tormenting them? Surely if grace and peace do ever go together, (as alwaies they do) then where grace is abſent, peace cannot be preſent, and ſo the ſoul muſt needs be deſtitute of all true contentment. This ſerveth, Rom. 5. 1.

1. For reproof of thoſe that (as the Prophet ſaith) diſquiet themſelves about a vain ſhadow: in purſuing this pleaſure and that commodity, and ſuch promotions, and other the like matters, as beſt pleaſe their ſeveral fancies. If they had gained all that they ſeek for, it could do them no good; for all is but *vanity and vexation of the ſpirit*: a brute beaſt is far happier then they, and well had it been for them, if they had never been born, for what *ſhall it profit a man to win the whole world, and to loſe his own ſoul*? to be a drudge to every baſe luſt, to waſte and conſume his wit and ſtrength, and all, and then to have hell for his paines? *Vſe* 1. Pſal. 39. 6.

pains? yet how busie are most men in digging for drosse, and refusing gold; in seeking earthly things, and despising heavenly? but what will be the event? *Such as trust in lying vanities, for-*
Jonah. 2. 1. *sake their own mercies.*

2. 2. For instruction, that we should not spend our thoughts and time in the pursuit of vain & transitory things, which can give us no help against sinne, nor comfort to our souls, nor protection from the curse and wrath of God: but let us labour for godlinesse, which will free our hearts from discontentment, and repleniſh them with true peace and everlasting comforts.

3. *Incline your eares, & come unto me, q.d.* if your eares be dull of hearing, offer an holy violence unto them, that so you may attend unto my Word: and what then? *Heare and your soul shall live*, this benefit and this promotion is promised as the best motive to stir them up to conscionable hearing, *viz.* that their souls should speed the better for it, that whereas they are dead in sin through *Adams* fall, they should be restored to the life of grace: whence this doctrine ariseth,

Doct. 5. Inward prosperity is the best. That it is the greatest happinesse that can be, to have our souls to prosper, and to have the Image of God renewed therein.

Therefore in the prophecy of *Ezekiel*, when the Lord would magnifie his mercies towards his people, he covenanteth chiefly and principally
Ezek. 36. 25, &c. to bestow upon them spirituall things; *to wash them from all their filthinesse* by the bloud of his own Son; *to give them a new heart and a new spirit*, that is a better judgment, and purer affections; *to take away their stony and hard hearts, and to give them fleshly and tender hearts*, and in a word,

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overthrow the Kingdom of Satan in them, and to govern and guide them by his holy Word, and by his blessed Spirit, that so they might *keep his judgments and do them.*

To this very purpose the Apostle *Peter* saith, that *most great and precious promises are given unto us, that by them we might be partakers of the godly nature, in that we fly the corruptions which are in the world through lust.* What maketh the promises to be of such singular worth, and of such inestimable valew? even this, that *thereby we are made partakers of the divine nature*, and by degrees become like unto Christ himself: in this regard, it is said, that *the righteous is more excellent than his neighbour*, to wit, that is not righteous as he is. 2 Per. 1. 4. Prov. 12.

And the reason why the inward prosperity is the best, is,

First, because whersoever that is, sin, which is the fountain of all misery, is expelled: so that howsoever some reliques thereof do still remain, yet the dominion thereof is quite abolished, neither shall those remnants of iniquity be charged upon the parties, when grace carrieth the chief sway in them. *Reason.* 1.

Secondly, those things which make the soul to prosper, *viz.* the graces of Gods Spirit, are most excellent, both in regard of the author of them, and of the nature of them, and of the continuance of them; and therefore are they bestowed only upon the elect: whereas all earthly things being base and vile in comparison of the other, are commonly conferred upon the worst, as well as the best; because the having of them cannot make them happy, nor the wanting of them make them miserable. 2.

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Use. Which serveth for the confutation of their folly, who think if they be healthy, and wealthy, and big in the world, they enjoy as much prosperity as any one can desire, and much more than those of Gods servants, that are in continual wants, and weaknesses, and disgraces in the world: but in the middest of their earthly jollity and plenty, how go matters betwixt God and them? what graces of the holy Ghost have they in their souls? what humilitie, what love? what victory over their unruly lusts? what preparation for death? what evidence and assurance of eternal life have these men gotten? nay, as for these things, they have not had a thought of them: then without question they are far from true prosperity, whatsoever they themselves or others may imagine of their happy estate and condition of life.

Secondly, here is a singular consolation for the Saints, albeit they be continually exercised with sore crosses, and bitter temptations, that break their sleep, and their hearts, yet all the while they are hereby brought to that inward and best prosperity of the soul, they are happy and blessed, and have great cause to praise the Name of the Lord, who hath cast them down in the flesh, that he might exalt them in the spirit; and afflicted and abased their outward man, that he might enrich and beautifie their inward man, with the excellent and amiable vertues of his holy Spirit. The Lord is wonderfull in all his works, and wise in all his proceedings: when he purposeth to judge and condemn wicked men, he setteth many on horseback, that their down-fall may be more notorious and infamous and when he intendeth exceedingly

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to advance and bless his children, he casteth them very low, that so their rising may be more admirable and comfortable. He knoweth that it is better for them to have a good conscience, than a good purse; a healthfull soul, than a strong body, and therefore doth he exercise them with such fiery trials and temptations. A good Husband-man will never plow the wilde waste, but his arable land, from which he expecteth a good crop: and even so dealeth the Lord; he many times passeth over ungodly Reprobates, and ploweth and harroweth his best-beloved, that so their souls may bear him a plentifull harvest of grace: and so long as hatred of sin, and sorrow for sin, and true humility do grow and flourish within; never fear what outward troubles befall you: your gain that ariseth thence will make full satisfaction for all.

(*Hear and thy soul shall live,*) Hence observe That the conscienciouable hearing of Gods Word is that which quickens the soul, and makes it to live both the life of grace, and of glory. *Deut. 6. Joh. 5. 24, 25.*

So saith our Saviour, *Verily verily I say unto you, he that heareth my Word, and beleeveth in him that sent me, hath everlasting life, and shall not come into damnation, but hath passed from death unto life.* And again in the next verse, *The time shall come, and now is, when the dead,* to wit, in sins and trespasses, *shall hear the voice of the Son of God,* viz. in your Ministery, *and they that hear it shall live.* There is not the most vile nature, but the Word is of power to change it, and to translate it, from one measure of grace unto another. And the reason hereof is,

First, God doth mightily work in it, and by it, upon the ſouls of men, in regard whereof it is called the power of God to ſave them that beleeve *Rom.* 1. 26. and 2 *Cor.* 10. 4. and 5. The Weapons of our warfare are mighty through God to caſt down holds, &c.

2. Secondly, becauſe it is an inſtrument to convey Gal. 3. 3. the holy Ghoſt into our hearts, which is the Author, and perfecter of all good gifts in the elect of God.

Uſe 1. Here then we ſee what miſerable caſe they are in, which are deſtitute of the pure and ſincere preaching of the Word, they are utterly dead in ſin, and have no ſpiritual life, nor ſenſe in them: Yet they eat and, drink ſleep, and live merrily as others do: So they may, and yet their ſouls go to *Objection* hell, and dye the ſecond death, becauſe they *Anſw.* were never partakers of the firſt reſurrection. Then a man begins to live, when he underſtands the promiſes and beleeves them: when he knows the commandements, and obſerves them: and till then he ſits in darkneſſe, and in the ſhadow of death, and is in ſo much more lamentable taking by how much more ſenſeleſs he is of that danger wherein he ſtandeth.

Let us then bewail their eſtate that are deprived of the light, and pray unto the Lord to overthrow the ſecret plots and practiſes of all that are Popiſhly affected, and that do ſeek to deprive men of the light: for they intend a far greater miſchief unto them, then if they went about to pull the Sun out of the firmament.

1, 2. Secondly, this maketh for the great comfort of them that finde in themſelves much deadneſſe, and hardneſſe of heart: let them repair unto the Word,

Word, which is able to quicken them, & will quicken them if they come with honeſt hearts thereunto. Earthly Princes laws do only binde men to be honeſt, but Gods laws will make them ſuch as they bid them to be; alwaies provided that they come thereunto.

Rules.

1. Firſt, with preparation, ſetting themſelves with reverence as in the Lords own preſence. *Eccl.* 5.

2. Secondly, with attention, hiding the Word in their hearts as a precious treaſure, *Pſal.* 119. *Part* 2.

3. Thirdly, with expectation of good ſucceſs in the end, though God make them wait for a time *Pſalm.* 1. 2, 3. *Pſal.* 119. 9.

THE SIXTH SERMON.

MATH. 22. 11.

Verse 11. *Then the King came in to see the guests, and saw there a man which had not on a wedding garment.*

12. *And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment, and he was speechless.*

13. *Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth.*

Connexion.

IN the former part of this Chapter is set forth the marvellous goodness and favour of the Lord towards the Nation of the *Iewes*, under the Parable of a King inviting guests unto the marriage-feast of his son; and withal, their horrible unthankfulness, in making light of it, and refusing to come, preferring their profits and pleasures before the means of their salvation, whereunto they were called: which indignity and ingra-

ingratitude of theirs towards the King of heaven together with their barbarous cruelty against his messengers, is further set out by the punishment inflicted upon them, which was, *the King being wroth sent forth his warriours, destroyed them, and burnt up their City*: In which words our Saviour hath reference unto the destruction of that nation, and of their City, by the *Romans*, who were called Gods warriours, because howsoever they came against the *Jewes* in malice and revenge yet God had a special hand in ordering and disposing of all that they did; so the greatest part of the people was utterly cut off, and the rest left under a heavy stroke even unto this day, being destitute of the means of salvation, which they contemptuously rejected, when they were offered unto them.

But howsoever these that were first bidden would not come to the Supper, yet the Lord would not be unfurnished of guests, and therefore he sends his ministers unto the *Gentiles*, which sate in darkness, and in the shadow of death, who made their use of Gods message, and came abundantly to the feast; so that the wedding was furnished with guests, some good, and some bad. Thus far the Messengers had good success, that multitudes made profession, as if they were desirous to live under Christ his government, and to feed of his Supper, though many of them did it with false and hypocritical hearts.

The interpretation

Having thus shewed what the Messengers did, our Saviour next declared what the King himself did the place being filled with guests, [*he came to see the guests,*] implying that when men begin to make profession God useth a more diligent search

and examination then his Ministers can do: for they can but judge of men by their actions, but the Lord dealeth immediately with their hearts and consciences. And therefore it is added, that when he came in, *he saw* (that which the Ministers did not) [*a man which had not on a wedding garment,*] where we must not conceive that there was but one such present (for it is afterwards said, *that many are called, but few are chosen*, verse. 14.) But this is the meaning, that if there be but one hypocrite amongst many thousands, God will find him out, and single him from amongst the rest.

The party being thus taken, the Lord falleth to an examination of him; *Friend*, saith he, (*how camest thou hither?*) That is, how dareſt thou come to the Royall Table of so glorious a King (*and hast not on a wedding garment?*) that is, having no repentance for sin, no freedom from the guilt, or from the power of sin, nor any saving grace at all, how is it (I say) that thou shouldest presume to come into such a place, and into such a presence, having made no better preparation?

When God began thus to examine him in his own person, it is said (*he was speechlesse,*) having an ill cause, and a guilty conscience, he had nothing to say for himselfe. Hereupon the Lord proceedeth to pass sentence upon him, which is done after the manner of earthly Judges. [*Then said the King unto his servants*] that is, unto the Angels, whose office it is, as to gather the good Corn into Gods Barn, so to bind the Tares together in bundles, that they may be cast into hell fire; (*bind him hand and foot*) there must not be prisoner,

preſent execution, but he muſt be dealt with as a priſoner, whoſe hands are bound that he may not reſiſt, and his feet that he may not run away; if either of them had been at liberty, he might have made ſome ſhift; but when GOD comes to proceed in judgement againſt men, he will ſtrip them of all means, both of defence and of eſcaping. Further, they are bid to (*take him away*) to wit, from having communion with God; with his Saints or Angels; he muſt be taken from the place and means of all comfort and peace, and happineſs: And is that all? Nay, (ſaith God, *caſt him into utter darkneſs*) that is, into Hell, a place of all miſery and woe, which is implyed by utter darkneſs; a fit puniſhment for ſuch kinde of perſons; for ſeeing they are full of ignorance, and of ſpirituall darkneſſe while they live, God hath provided that they ſhall have enough of it; they ſhall be caſt into a place of utter darkneſſe, where there ſhall be nothing but horrour and anguiſh. And yet if this were all, their eſtate were the more tolerable; but this addeth unto the miſery of the place, that they ſhall be very ſenſible of that miſery, which is intimated, when it is ſaid, (*there ſhall be weeping*) not ſuch weeping as many times befalleth men here, when the tears of their eyes abate the anguiſh of their hearts: but ſuch weeping as is joyned with (*gnaſhing of the teeth*) ſignifying that they ſhould not onely have ſorrow and grief, but ſuch as ſhould be mingled with deſperation, and with horrible vexation, and torture: not ſuch as ſhould be an eaſe unto their ſouls, but rather an addition unto their woe.

In these words then is declared the severity of God against those that come unworthily unto his royall Feast: where is shwed,

1 First, the cause of this his severity; namely, because they abused both him and his banquet, in coming with the most foul and loathsom garments of the old man; which do more displease the eyes of the Lord, than the most base and beggerly rayment in the world can do the eyes of an earthly King.

2 Secondly, the manner of Gods proceeding, *viz.*

1 That he convinceth their consciences, so that they are speechless.

2 That he condemneth their persons unto unavoidable, and yet unsupportable torments.

Vers. 11. [*Then the King came in.*] From this title which is attributed unto the Lord, this doctrine ariseth: that,

Doct. 1. God the King of the whole world. 1 Tim 6. 15. God is the onely absolute King over all the world.

He it is that is *blessed, and Prince, the King of Kings, and Lord of Lords.* This *Nebuchadnezzar* acknowledged, after the Lord had made him, being the most mighty Monarch in the world, to become more wretched than the pooreſt man in the world, living as a beast for 7. years together: after that (I say) the Lord had abased him, and raised him up again, he acknowledged that God was King of all the Earth, whereas he thought before that he himself had beenthe onely Ruler and Commander of the world: and further he Dan 4 21, 32. sheweth, what manner of King he is, namely, the most High, everlasting, of an unresistible power,

power; so that all the inhabitants of the earth are to be reputed as nothing, in comparison of him.

And the reason why the Lord doth challenge unto himself this title to be the onely absolute Governour of all the world, is this, that all power whatsoever is derived from him, and limited by him: so that all earthly Potentates are but his Substitutes and Vicegerents: they hold their Kingdoms from him, their Subjects hearts are inclined by him: all their excellent parts are his meer gifts: their wisdom and policy for government both in times of War, and of Peace, proceed altogether from him, and the successe of all their purposes and attempts is wholly ordered and disposed by him: and therefore good cause is there that he should have this glory & honour ascribed unto him, *viz.* to be the supream Ruler of all the earth. *Reasons*

This reproveth them, that in words will acknowledge the Lord to be the onely Ruler of Heaven and Earth, but in their deeds deny it: for what do they? never care to get the knowledge of his Laws, much lesse to obey them: nay, they refuse to understand the Statutes of the Lord, and rise up in open rebellion against him; and yet none more ready than such to cry out of others, that they are disloyall Subjects, such as care not for authority, and the like. Indeed those that are such, are much to be condemned. But in truth, they themselves in the mean while are the notablest Rebels, in that they stand out against the *Lord of Hosts*. But they will vaunt and boast that they carry themselves loyally towards their Prince, and are carefull to obey Authority. *Use* 1.

thority. Suppoſe for the time that they do yield outward obedience to the Lawes (which yet few ſuch do) yet if they do not ſubmit themſelves to Magiſtrates, in, and for the Lord, all their loyalty is nothing worth. For the Apoſtle *Jude* ſpeaketh of ſome that had *mens perſons in admiration becauſe of advantage*, againſt whom he pronounceth a woe: they would fawn upon ſuch as were in authority, and have them in high admiration. Oh they were worthy men, and their commandements much to be reſpected: ſo that if they would have them lye, or ſwear, or commit any villany, they would be at their becke: and why? for their own advantage, that they might get ſome commodity, or climbe to ſome preferment, &c. that was their drift, and further than to ſerve themſelves, they regarded neither the perſons nor places of thoſe that were in the government: all their crouching was for advantage ſake, nothing for conſcience ſake.

Jude 16.

Uſe 2. Secondly, ſithence our God is the Soveraigne Lord and King of heaven and earth: therefore when we are to ſtand in his preſence, and to draw neer unto his Table: let us with all reverence and due preparation, and with all fear and care, and good conſcience, preſent our ſelves before his Majeſtie.

The holy Ghoſt himſelfe giveth this advice concerning an earthly Prince, that if any be to ſit at Table with a great Ruler, he ſhould look unto his carriage, and reſtrain his appetite, and not behave himſelf rudely and unmannerly. Now if this be a point of wiſdome, when a man is to feaſt with one that is far his Superiour, to waſh his hands, to have reſpect of his apparell: and if he

Pro. 23. 23

he have any ſute better then another, to put that on; and in no ſort to carry himſelfe diſorderly, and unbeſeeming ſuch a preſence: if (I ſay) a man would and ſhould deal thus before an earthly Prince, that if there be any failing, can but give him a rebuke and check, or inflict upon him ſome outward puniſhment; how much more carefull and circumſpect ſhould we be, when we are to ſit at the Lords Table, who looketh not ſo much to the externall behaviour, as to the inward diſpoſition of the ſoule? and if he finde us unprepared and unworthy, cannot onely ſmite us in the outward man, but caſt both body and ſoul into hell.

Thirdly, this is for ſingular comfort unto all Gods people, ſeeing the Lord their God is the onely Monarch of the world, that exerciſeth his Kingdom from generation to generation, this ſhould ſtrengthen them againſt all croſſes, and loſſes, and troubles, and temptations, that though men would toſſe them up and down, and trample them under their feet, and for that end do evermore plot and practiſe againſt them, yet it ſhall go well with the righteous, for the Lord reigneth over their moſt mortall adverſaries: and though the times change, and mens affections change, yet their King is unchangeable, the ſame for ever, in mercy and goodneſſe towards his true-hearted Subjects; he hath turned every thing to the good of his Church heretofore, and ſo will he deal with his faithful ſervants ſtill, even to the end of the world. And thus much of the perſon of God, that he is a King. *Uſe 3.*

Now for his behaviour, he doth not onely provide for his gueſts, but is there preſent himſelfe

selfe (in the assembly of Saints) [*to see the guests*] not, but he saw them before: but this is spoken for our capacity, to signifie that as God doth see through us, so he will let men know, and feel, and finde, that he perfectly discerneth what they are, and with what hearts they appear before him. Whence ariseth this point: that,

Doct. 1. God's eye is upon all his guests. *The Lord taketh speciall notice of every guest that cometh to his feast.*

There are many comers, but not all of one disposition: therefore doth he take a view of them, that their entertainment may be according to their condition and preparation: that if they be good, they may speed well; if bad, they may receive according to their ill deserts.

Zeph. 1. 12. This is evident in *Zephaniah*, where it is said, that *the Lord will search Jerusalem with lights*: not that the Lord needeth candles and Torches; but to shew that there are many dark corners in mens hearts, where sinne lyes lurking: which if they will not search, the Lord will, and finde out every corruption therein, as men by burning Lamps come to the sight of such things as lye hidden in obscure and dark corners. To the same purpose it is said, that *all things are naked and open to his eyes*, and that his eyes are a flame of fire; noting unto us, that he pierceth and looketh through and through every mans heart, every mans conscience, and every mans conversation.

Heb. 4. 13.

Reasons. *Reasons:*

1. First, the Lord hath undertaken to bring *every secret thing into judgement*: therefore must he needs take notice thereof.

Eccl. 12.

Secondly,

Secondly, it is his office to reward every one as he knoweth his heart and his works: and therefore must he of neceſſity ſearch into the ſame; for otherwiſe he could not proceed like a righteous Judge, to give to every one an equal and perfect reward. Which maketh, 2. See Mr. Clerks Sermon on Joh. 6. Doct. 2. Where this point is more largely handled.

Firſt, for reproof of thoſe, that becauſe they are admitted by the Miniſter, and allowed amongſt men, and judged to be Chriſtians, as men that can be touched for no groſs ſinne, have a very good opinion of themſelves, as if there were nothing elſe required of them: but let ſuch know, that there muſt be a ſecond ſurvey and ſearch, and where the Miniſter ends, God will begin; and if they cannot hold out in the ſecond examination and tryall made by the Lord, their caſe will be no better than his, who is found ſitting at the Table without a wedding garment: therefore it ſtands men upon to ſee that they be fitly qualified, before they intrude themſelves into the Lords preſence: for he hath fiery eyes to look quite through them, and pure eyes that can indure no iniquity in them; and therefore before they come to this great Supper, they muſt by ſearching find out their ſpecial ſins, and bewail them, determining to leave and forſake them, and repairing to the means to get ſtrength againſt them. Note. Uſe 1. Heb 1.

Secondly, for conſolation: ſeeing we ſhall not meet the Miniſter onely at the Lords Table, but God himſelfe in his own perſon; this may comfort the hearts of thoſe that have examined their ſouls, and lamented their ſins, and have a true deſire to be reconciled unto the Lord, and to obtain ſuch mercies as do belong to penitent perſons, they

they shall receive according to their hearts desire and expectation, even strength against their corruptions and temptations, and freedom from, or ability under all manner of crosses and afflictions: for there the Lord of glory will manifest his presence, in giving to every one, as he knoweth the integrity of his heart. Earthly Kings, though they be present, cannot look on every particular person, nor examine what Country or condition every one of them is: but the King of Heaven hath an eye to every guest, considering what they are, and how affected and prepared; what they did the day before, what thoughts they had, what prayers they made the night before, and that very morning: he marketh and observeth what their hopes are, what their desires are, what they expect for the present, and what they purpose for afterwards. In a word, he taketh particular notice of every good thing in his Saints to reward it, and of every infirmity to help them out of it.

2 Chro. 16. 9.

Nott.

[*And saw there a man which had not on a wedding garment.*] In that the King seeing this man at his Table, doth reprove him, and condemn him, for his want of good preparation; the Doctrine is, that,

Doct. 3. Fitnesse requisite in Gods guests.

It is not sufficient to come to Gods wedding-feast, but we must come as fit guests for so great a banquet, and such a glorious presence.

Judas eat and drank the blessed Bread and Wine, as well as *Peter*; yet because he had a cursed and carnall heart, it was his bane, and laid him more open to every hellish temptation, and made him more lyable to every curse and plague of God: this was all that he got by it. So the foolish

fooliſh Virgins went to meet the Bridegroom with Lamps in their hands, making a glorious ſhew, and doing many things in the worſhip and ſervice of God, yet becauſe they had not oyl in their veſſels, as well as in their Lamps, that is, had not inward graces in their hearts, and conſciences, as well as outward ſemblances and ſhews thereof in their carriage and behaviour, therefore their lights were quickly out, and when others were received as fit and meet gueſts, they were rejected and excluded as unfit and unworthy of the Bridegrooms feaſt and company: So that outward terms and colours of Religion will not ſerve the turn, many ſhall cry, Lord, Lord, who yet ſhall be bid to depart from Chriſt, *becauſe they are workers of iniquity*. They brag they have *propheſyed and caſt out devils, and done many great works by his name*: but they did nothing for his name, but for their own credit, or gain, or for ſome carnall reſpect or other: and therefore ſeeking and ſerving themſelves, the Lord eſteemeth them wicked and ungodly perſons, and puniſheth them accordingly. Matth. 25: Mat. 7. 22, 23.

Now the reaſon of this point is, becauſe the Lord commandeth us as well to come worthily, as to come: and as the prayers of the wicked are an abomination to him, ſo are all other ſervices of theirs: *to the unclean, all things are unclean*: If men be dead in ſins and treſpaſſes, and live under the power of preſumptuous ſins, the things that are moſt helpfull and profitable in themſelves, are made hurtfull and pernicious unto them, ſo that they are thereby made more impure and more unholy. *Reaſon.* Pro. 28. 9. Tit. 1. 15.

Sith there will be ſuch ſtrict examination, and ſuch *Uſe.*

ſuch a ſharp ſentence of condemnation paſt upon thoſe that do not get them wedding apparell, when they come to this wedding-feaſt: this ſerveth to humble every one that hath at any time come to this royall Feaſt without his Wedding-garment; as every one hath, ſo often as he came to any of the means of ſalvation before he was effectually called. It was Gods wonderful mercy that we were not deſtroyed in the time of our unregeneraby, for abuſing his gracious and glorious preſence; and that he did ſo patiently forbear us, and at length put it into our hearts, to put off our foul garments, and to ſue unto him for white and pure rayment, And albeit the Lord have graciouſly ſpared us, yet ſhould we judge our ſelves worthy to have been deſtroyed, and ought to be humbled for our old ſins, leſt they bring upon us new judgments.

Note.

Rev. 3.18.

Uſe 1. Secondly, let us labour to put on this wedding garment, ſeeing it is ſo requiſite and needfull for every worſhipper of God to be cloathed therewith.

What the Wedding-garment is. Now, if we would know what it is, the Apoſtle deſcribeth it in part. *Col.* 3.12. *Now therefore as the Elect of God, holy and beloved, put on tender mercy, &c.* As if he had ſaid, ſith God hath choſen you to eternall glory in the heavens, and provided unto you a kingdom, that you may reign with his own Son, therefore do you lead ſuch a life as becomes heirs of ſuch a kingdome. and adorn your ſelves with ſuch graces as may beſeem the Spouſe of Chriſt; and thoſe that are the choſen people of the Lord, even ſuch as are called unto holineſs, and unto whom God hath manifeſted his love: and ſeeing he hath for-

given

given you so many sins, and doth continually pass by so many of your infirmities, do you put on *tender mercy*, &c. He reckoneth up divers of those particular vertues, whereby he would have them shine forth before men; and first he willeth them to put on (*tender mercy*) not onely to have, but to put on a mercifull heart: many have this grace, which do not put it on, that is, do not stir up their hearts, nor make them sensible of the wants and necessities, and distresses of their poor brethren: the bowels of compassion are not so moved within them, that they out of a fellow-feeling of their griefs do proceed from pitying of them, to relieving of them: but the Apostle would have men so to be endued with these graces, that they put them forth for the use of others, as occasion is offered.

The next vertue which we must put on, is (*kindnesse*) we must not be fierce, nor froward, tart nor sower in our speeches or carriage, but be affable, and amiable in our conversation; that so we may not discourage, nor discountenance those that have to speak or deal with us.

But how may we attain this kindnes? get (*humblenesse*) which is the next vertue: for whence cometh it to pass, that men are so harsh and rough, so lowd, and full of crying in their speeches? the very true reason is, because they are proud and haughty: therefore *the same mind should be in us, that was in Christ Jesus*, who was full of Gentleness, and still ready to bear with infirmities, to passe by offences, and to pray for his foreest adversaries.

The next grace is [*meeknesse*] which consisteth in this, that we be not busie and violent in

our own private matters, but content to part with our own right, so far as Gods glory and a good conscience do require.

Object. Another vertue [*long suffering,*] which is fitly joyned with the former: for some might say, I have shewed meekness and peaceableness in my behaviour, but all will not serve the turn, I am ever vexed with unkindness and indignities, and must I still put up all?

Answ. Yes surely, you must suffer long, therein imitating the Lord himself: for hath he not born long with you, did not he spare you many years before your conversion? and are you so reformed now, that you need not his long-suffering and patience?

Object. Oh! but those with whom I have to deal are very full of infirmities and defects.

Answ. Bear with them then, *Vers.* 13, you are not without imperfections your self; they put you to the tryal now; you know not how soon you may put them or some others to the like, and therefore strive to bear with them, and seek rather to mend faults than to find faults: and to help men out of them, rather than to be imbittered against them for the same.

Object. But there is a quarrell betwixt us, and I cannot bring my minde to peace, till that be first ended.

Answer. The Apostle telleth you how to make brief work, and how to make the best, cheapest, and most Christian end of all controversies, and that is, [*freely to forgive one another.*]

Object. But who could ever put up such wrongs, and sit down by such injuries?

Answ. Christ Jesus could and did: and therefore it is added,

added, *Even as Christ Jesus forgave you, even so do ye.* There is none of the Elect of God, but must be driven to confess that our Saviour hath passed by far greater matters in us, than we can do in any man: yea, and doth so still, even every day and hour, or else it would go full ill with us: which being so, they should not sticke to forgive and forget one anothers trespasses and offences, of what kind, and of what degree soever.

These vertues, if we can get and exercise, it is certain that we have the wedding garment, and therefore may boldly and comfortably stand before him that hath pure and fiery eyes: for say that he hates all iniquity (as indeed he doth) with a deadly hatred: if we do so too, God and we are of one minde, and of one side, and he will never lay any of our sins unto our charge.

Who must bestow the Wedding garment.

Thus have we heard what the Wedding-garment is; now it is further to be considered, how we may come by it, and the way is, to go unto Christ Jesus for it: for his Spouse must be clothed and decked by himself, who is the Bridegroom: and therefore he exhorteth the Church of the *Laodiceans* that was *poor and miserable, & blind, and [naked] to buy of him [white raiment:]* which is the *righteousnesse of Saints*, Rev. 19. 8. *that their filthy nakednesse might not appear*, but be covered through the righteousnes of Christ, which maketh us as righteous here in Gods account, as we shall be, when we come to heaven, though we cannot see it so clearly, nor apprehend it so fully. Now we see where it may be bought; the next question will be, how it must be bought?

Rev. 19. 7, 8.

Rev. 3. 17, 18.

Psal. 32.

How it must be gotten.

And for answer thereunto, we must know that

three things are to be performed.

1. Put off our rags. The first is, that we must put off our own filthy and ragged cloths, to wit, our sinfull and corrupt natures, and our bad and vile conversation, Eph. 4. 22. as the Apostle willeth the *Ephesians*, *Cast ye off, concerning the conversation in time past, the old man, which is corrupt through the deceivable lusts.* This then is the first duty, by sound and hearty repentance to make a riddance of all grosse sins, and to purge our selves as much as possibly we can, from all infirmities: for certain it is that the wedding-garment cannot be obtained, unlll we be fit for the same. The old man and the new will not agree together. Wherefore when the Prophet *Isaiah* exhorteth men to come and buy, Isa. 55. 7. &c. he saith, *Let the wicked forsake his ways, and the ungodly his owne imaginations*, &c. Now then we forsake them, when with purpose of heart we cleave unto the Lord, and endeavour to depart from all iniquity.

2. Desire it. The next thing required of him that would buy this white raiment is, that he must much esteem and desire it: for the thirsty soul alone shall be satisfied with good things. Now that we may Isa. 55. 1. get this spirituall affection, we must labour to have a sight of our miserable estate while we are naked and destitute of this rayment, and of our happy case when we shall be adorned therewith, which being well considered of, will make us more to affect it, than all the treasures of the world.

3. Seek it where it may be had. Thirdly, he that would be a good Chap-man, and procure himself these heavenly robes, must come to the places and shops where he may buy and have choice for his money: which are, where the

the Word is powerfully preached, and the Sacraments duly administred. Thence must those Robes be fetcht, whereby all naked souls must be covered, and the most deformed creature may be beautified: the Word is it which worketh Jam. 1.8. grace, and together with the Sacraments doth 1Cor.10.16 continually increase the same: so that thereby the Lord conveyeth unto us whatsoever legacies Christ hath deserved for us. And thus we see how the *Wedding-garment* may be come by: our own rags must be rejected, this must be desired and sought for where it is to be found, and to be obtained.

A third use of this point may be for an exceeding great comfort unto them that have put away their sins by godly sorrow, and have gotten an appetite to the food of their souls, they may come as wellcome guests, and such as have put on the *Wedding-garment*, they need not be afraid that God should look upon them, but have great cause to rejoyce that they are so fitted and prepared, that they may comfortably stand in his blessed presence, and be worthy partakers of his royal Feast *Use* 3.

Lastly, this is for terror unto those hypocrites, who though the Lord do call upon them, and proffer them his Son, and his Spirit, and his kingdome, yet they will not part with any sin, for the obtaining of these excellent things; but have their appetites so taken up with earthly things, that they have no mind to spirituall things, neither will they come to the means, nor repair to the Market where this royall cloathing is to be had; but absent themselves from the Word, and especially from the Sacrament. These are much *Use* 4.

to be condemned, and ſharply to be rebuked, as deſpiſers of the holy things of God.

Object. Oh! but one lives in malice, and another in uncleanneſs, &c. and therefore they forbear coming.

Anſw. This is the moſt wretched excuſe of all: Why doſt thou not get out of thy malice, and leave thy filthineſs? wilt thou prefer the ſatisfying of thy luſt, before the ſaving of thy ſoul? what is this but plainly to refuſe and reject the Lords banquet? and can ſuch look to eſcape the heavy hand of the Lord? If they were worthy to be deſtroyed that ſtayed away upon this pretence, *I have married a wife, and therefore I cannot come: I have bought Oxen, and therefore I cannot come:* What then do they deſerve, that will abſent themſelves under this colour, *I live in malice, and therefore I cannot come: I muſt follow my ſenſuall and devilliſh luſts, and therefore I cannot come.* If the works of our Callings may not in any caſe keep us from the Lords Feaſt: then much leſſe may the works of the fleſh, and of the Devill.

Note. Luke 14.

Doctr. 4. God deals in a peaceable manner even with ſinners. Gen. 3. 9.

Verſ. 12. [*Friend, how camſt thou in hither?*] *Doct.* When God hath to deal, even againſt wicked ſinners, yet he doth plainly, & in peaceable terms convince them, before he paſſeth ſentence on them for their faults. So he dealt with *Adam*, when he had eaten the forbidden fruit, & thereupon fled from God, and himſelfe among the trees of the Garden. *Adam* (ſaith he) *where art thou?* q. d. why doſt thou flye from me, and leave the place of thy calling? *Haſt thou eaten of the tree whereof I commanded thee thou ſhouldſt not*

not eat? He comes not upon him in violence or fury, but quietly calls him by his name, and in a cool manner reasons the matter with him. In like manner deals Christ with *Judas*, *Friend betrayest thou the Son of man with a kiss?* As if he should have said, *Judas*, howsoever this kiss may seem to proceed from love, yet indeed it cometh from pretenced malice and mischief.

The Reasons why God taketh this course, are: *Reasons.*

First, because this milde and gentle dealing maketh men see their faults more evidently; whereas, hasty and violent speeches do either discourage, or imbitter the heart, and cast such a mist upon the mind, that it cannot so well discern of its own errour. 1.

Secondly, if there be proceeding to punishment, the punisher is much cleared by this means: for when the offence is quietly laid open to the view of the offender, so that he cannot but confess his guiltiness, then must he needs acknowledge that he is justly and equally dealt with, when punishment is inflicted upon him. 2.

This is for our immitation, that if we would have any party set down and humbled for his sin, we should endeavour in the quietest and best manner to convince him of his faults. Use as hard arguments as we will (for so the Lord doth) but withall look that we use soft speeches: for that is the way to make men think hardly of themselves; whereas the contrary will cause them to think hardly of us. And here are such to be blamed, as when any thing is distastfull to them, are presently hot, and boistrous, and loud, *Use* 1.

and full of crying: and so rather hurt the eare by the loudnes of the voice, than help the the heart by the force of their reproof: whence ariseth these two inconveniences:

First, that the party looks not so much to his own failing, as to their passion: And

Secondly, as he is not convinced, so they are not esteemed: but though they have the right on their side, yet they lose the due regard of their cause, and reverence of their persons. And

2 Tim. 2. 24,25. therefore the Apostle telleth *Timothy*, that the servant of God must not *strive*, but *must be gentle towards all men*: he must not be clamorous and violent, but *suffer evill men patiently, instructing them with meekness that are contrary minded*, &c. For this is the way, if there be any, to bring them to sound repentance, that they may come out of the snares of the Devill. This (I say) is the way, to let them see good reasons against their sins, and a good affection towards their persons: these are the best helps, and hereby we shall be sure to please God: and if the party will ever be broken, it must be by the weight of good arguments, pressed in meekness of wisdome, and proceeding from a mercifull heart.

Object. But they are vile and wicked persons with whom I am to deal, such as deserve little or no mildness at all.

Answ. Be it so: yet we see here when God was to reason with a reprobate that was ready to be turned into Hell, he proceedeth calmly and quietly against him. And so dealt *Joshua* with *Achan* that had committed such execrable wickedness, as that the whole host of God sped the worse for him:

him: *My ſon* (ſaith he) *I beſeech thee give glory unto the Lord God of Iſrael, and make confeſſion unto him*, &c.

Secondly, this is for conſolation. Will the Lord give ſuch good terms unto reprobates that are to be caſt into Hell-fire? then ſurely he will much more uſe mildneſs towards his people: if Gods enemies have good words from him, then what may his friends expect at his hands? *Uſe 2.*

[*And he was ſpeechleſs.*]

Doct. Though ſinners have many excuſes and colours, when they are to deal with men like themſelves; yet when God cometh to examine and ſift their conſciences, they ſhall have nothing to ſay for themſelves. *Doct. 5. Sinners ſhalbe put to ſilence.*

This is to be obſerved in *Judas*, that though he were very ſubtle, and a notable cunning hypocrite, yet when the Lord wakened his drowſie conſcience, he brake forth into a plain confeſſion, *I have ſinned in betraying innocent blood.* He had no manner of defence or apology for himſelf in the world. Mat. 27. 4.

The like may be ſeen in curſed *Pharaoh*, who in his extremities was driven to confeſs that he and his people had ſinned, *Exod.* 19. 27. And at the laſt day it is ſaid, that the books of all mens conſciences ſhall be opened, *Revel.* 20. 12. And then their ſins ſhall be ſet in order before them, and their own hearts ſhall be as a thouſand witneſſes to accuſe and condemn them,

The reaſon of this point is, becauſe the Conſcience is the Lords Officer, and it cannot but ſpeak truth when God will have it, through the light of knowledge which he hath put into every mans ſoul by nature. *Reaſon.*

If

Vſe. If then we would be able to ſtand before the Lord, when he ſhall come to try us in the fire of affliction: but eſpecially at the laſt dreadfull day of Judgment, when the books ſhall be laid open, and every man ſhall be judged according to his works: then let us take that courſe which will make us able to do ſo, and that is, to get a lively faith and a good conſcience, an holy and found love, and to teſtifie our loving heart, by our loving behaviour; not to love in word alone, but in deed. *Thereby ſhall we aſſure our hearts before him, and have boldneſs in the day of judgment*: So that pure and Chriſtian love with the fruits of it, is the beſt means to make us with confidence and comfort, to hold up our heads in the day of accounts.

1 Joh. 3. 18, 19. Chap. 5. 17.

Secondly, this is for our comfort againſt all the falſe clamours and accuſations that are raiſed againſt Gods ſervants: the wicked here have great matters to charge them with, and have much to ſay for their unrighteous proceeding: but at the day of the Lords reckoning, they that have moſt to ſay now, ſhall have leaſt to ſay for themſelves, and little doth any know how ſoon they may be called unto the Bar. Therefore let Gods children commend themſelves unto God in well-doing: he is the great Judge of the whole world, and with him righteous men ſhall have good hearing in their juſt and righteous cauſes, and all evil men ſhall be put to ſilence. Godly men ſhall lift up their heads with glory, and wicked ſinners ſhall ſtop their mouths with ſhame.

Verſ. 13. [*Binde him hand and foot.*]

Hitherto of the examination, and conviction of him that had not on a Wedding-garment.

Now

Now followeth his ſentence, well befitting the party offending. [*Binde him hand and foot:*] he had abuſed his hands and feet, and diſhonoured God by his whole body, and therefore juſt it is that he ſhould be puniſhed therein: [*Take him away:*] becauſe he had only been in the Church, but not of the Church; at the meanes, but not profited by them; therefore muſt he now be ſeparated from all communion with God or his Saints: [*And caſt him into utter darkneſs:*] Seeing he loved darkneſs more than light, therefore he ſhall have enough of it? he muſt be caſt into a hell of darkneſs.

Out of all which, this generall point may be noted, that the ſpeciall time and place of the puniſhment of wicked men is after this life in hell fire: here ungodly men have liberty both of hand and foot, and the Saints of God are in greater reſtraint: but why is that? becauſe ſinners ſhall never have their full meaſure of woe, till they be caſt bodies and ſouls into hell fire; at which time they ſhall be made capable of the extremity of all miſeries, becauſe then their iniquities are grown to a full height and ripeneſs. *Doct. 6.* When and where wicked mens chief puniſhmẽt ſhall be.

This is evident in the Goſpel, where it is ſhewed, that after the generall Aſſizes at the laſt day, the ungodly of the world *ſhall go into everlaſting pain*, Matth. 25. 46. And the like is teſtified by *Daniel*, Chap. 12. 2. who ſaith, *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetuall contempt.* Here they taſt of Gods diſpleaſure ſundry times, and in ſundry ſorts, but there it ſhall be poured upon them in full meaſure.

Therefore

Vse 1. Therefore let us never envy their prosperity, nor think that God taketh no notice of their sins, because he delayeth to inflict punishment upon them for the same. Judges do cause notorious Malefactors to be reprieved sometimes, but it is in no great favour unto them, though in the mean time, it may be, they sharply correct their own children: so doth the Lord deal, severely chastising those that are of his owne family, but letting reprobates thrive in their sinful wayes, that in the end he may pay them home for all.

Vse 2. Secondly, sith wicked mens punishment shall be principally in hell, and the Church shall never be fully rid of them till then: Therefore let us not be discouraged, though for a while Tares be mingled with the Wheat, there is some use of them, and God seeth that we have need of such Launders now then, while we remain upon the face of the earth; but when we come to heaven, we shall be quite freed from them: and therefore in the mean time let us not be discouraged, as though we should never be freed from them; but let us wait Gods time, when he shall command his holy Angels to separate them from amongst us, and to give them their due in the lake that burneth with fire and brimstone for ever.

Vse 3. Thirdly, let us observe this from the contrary, that as wicked mens full judgement, so godly mens full payment is deferred till the last day. They have many comfortable refreshings here, but at that day they shall have fulnesse of joy, holinesse and glory that shall endure for evermore.

As sinners at that time shall be deprived of all good things, and vexed with all manner of evils; so

ſo the Saints on the other ſide, ſhall be exempted from all evill, and be brought to the enjoyment of all good: as ſinners ſhall be perfectly miſerable, ſo ſhall the Saints be perfectly happy: As the one ſhall be ſenſible of their wretchedneſs, ſo ſhall the other be of their bleſſedneſs: and as the one ſhall be everlaſtingly miſerable, ſo ſhall the other be eternally happy: In a word, there ſhall be every way as much joy and felicity in heaven (and more too) than there ſhall be woe and anguiſh in hell. Which ſhould ſtay us from fainting under our croſſes and ſorrows, our temptations and corruptions: we can eaſily think that wicked men have an ill bargain, though they enjoy the pleaſures of ſin for a ſeaſon, becauſe they muſt come to ſuch torments in the end: and, why ſhould not we judge, that we have a good bargain, though we paſs through the fire, and be in the Lords fornace for a while, ſith we ſhall attain to ſueh joys at laſt, as far ſurpaſſeth the reach of any mortall man. *Note.*

THE

THE SEVENTH SERMON OF THE LORDS SUPPER.

Psal. 119. Vers. 1, &c.

1 *Blessed are those that are upright in their way, and walke in the law of the Lord.*

2 *Blessed are they that keep his testimonies, and seek him with their whole heart.*

3 *Surely they worke none iniquity, but walke in his wayes.*

4 *Thou hast commanded to keep thy precepts diligently.*

THE principall purpose of this whole Psalm is to celebrate and set forth the praises of Gods holy Word, for the admirable excellency of it, the observations and keeping whereof, he commendeth in this first part, and in these present verses by the { 1 *Manner* of it. 2 The *Motives*, whereby we are invited unto it.

For the *Manner*, it is needfull that first there be internall truth and uprightness, devoid (as far as

as is possible) of hypocrisie, together with an entire and serious contention of the mind, without negligence and remisnes: Secondly, that there be externall obedience yielded unto it, by the exercise of all good duties, making our life a journey, and Gods Law or Doctrine, the way wherein we constantly travail, without wandring either on the right hand, or on the left, by lust, carnall reason, or any pretences whatsoever, dissonant or, swerving from the right rule of the same, untill we come home, and arrive at the desired place of our rest and felicity. Which he also repeateth in the second *verse*, although in other terms, as of *keeping*, *viz.* in mind, conscience, and practice, *his testimonies*, his blessed Word whereby his will is published, and witnes is born of his heavenly pleasure.

The *Motives*, or arguments perswading to this sound and sincere obedience, are partly from the comfortable effects which it produceth, and partly from the force of the cause, which may and ought to provoke men unto it.

One effect is generall, in that it maketh a man truly happy, he is blessed thereby with all desirable welfare, whatsoever may do him good in this life, in every respect, and with assurance of eternall glory and immortality, with full and perfect bliss, in that world which is to come. This one word *Blessed*, comprehendeth in it more precious and delectable treasures, than all the tongues or books in the world can severally specifie.

The other effect is more speciall, namely immunity, freedom from the bondage and thraldom of sin, they are not workers of iniquity, although

although they often fall into it. Notwithſtanding they are compaſſed about with many infirmities, and do divers things which God forbiddeth, yet are they not artificers of evill, nor ſlaves to Satan or corruptions; as for their frailties the Lord paſſeth by them, *He will none iniquity in Jacob, nor tranſgreſſion in Iſrael*, Numb. 23. 21.

This is illuſtrated by the contrary, the vertue and power that is in them for well-doing: ſo far are they from that miſerable bondage to live in the ſervice of ſin, as that they are made able to perform good ſervice to God, and the ſame they do, and conſtantly proceed therein, chooſing *his wayes* which he preſcribeth, for their wayes to walk in.

The cauſe which ſhould compell and urge every one to be obedient, is that high and ſoveraign authority of the Lord himſelf, exacting it as a duty of loyalty, and laying his Commandement upon all men, that they accurately obſerve that which he giveth them in charge; not diſpenſing with themſelves, and taking liberty to be directed by their own likings.

VERS.

Verſ. 1. *Bleſſed are thoſe that are upright in their way, &c.*

IN that when the Prophet would make known unto all the world, who are in the happieſt eſtate, and in the higheſt place of account with God, he deſcribeth and ſetteth them forth by this property: that they are ſincere in heart, and upright in life and converſation; in a word, ſuch as truly fear the Lord. The point hence to be noted in generall, is this, That Grace and Religion is the way to all bleſſedneſs. Religion is the way to happineſs.

This doctrine the *Pſalmiſt* confirmeth unto us in ſundry other places, as *Pſal.* 1. & 112, *&c.* In the former whereof he declareth, who is a man truly religious, to wit, he that eſcheweth ill counſels, and ſinfull practiſes, and on the other ſide, embraceth and delighteth in goodneſs and godlineſs, and in the means of obtaining and increaſing the ſame: and then he pronounceth ſuch a man bleſſed: *Bleſſed* (ſaith he) *is the man that doth not walke in the counſel of the wicked, nor ſtand in the way of ſinners, &c. But his delight is in the law of the Lord, and in his law will he meditate day and night.* And to the ſame effect is that in the other *Pſalme* before named; *Bleſſed is the man that feareth the Lord, and delighteth greatly in his Commandements, &c.* Throughout which *Pſalme*, we may obſerve as the true and certain notes of a righteous man, ſo alſo his priviledges, which are very many, and very great, both in regard of himſelf, and of his poſterity, which ſhall ſpeed the better for his ſake. Notable likewiſe is that place of *Deutr.*

Doct. 1.

Pſal. 1. 2. &c. & 112. 1.

where the Lord ſpeaketh unto his Church in this manner: *Bleſſed art thou O Iſrael, who is like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and the ſword of thy glory?* which ſpeech is not to be underſtood, as pertaining onely to that nation, but as belonging to all that are the true *Iſrael* of God, and that ſerve him with an upright and faithfull heart. Now what ſaith he of them? *Who is like unto thee, O Iſrael?* Why? if they ſhould have looked to outward things, they might have anſwered, the *Egyptians*, the *Edomites*, *Aſſyrians*, nay the very *Canaanites* themſelves are like unto us, yea far beyond us: for at that time when this was ſpoken, they were in the Wilderneſs, travelling towards the promiſed Land, and what great matters had they then? *Moſes*, who was the beſt of them, had not a houſe to reſt his head in: none of them could ſay, This is my ground, there is my corn, thus large are my Revenues by the year, &c. but they were all tenants at will, at a dayes, or at an hours warning, or leſſe, even as Gods pleaſure was; yet the Lord maketh a challenge againſt all the world; *Who is like unto thee, O my people, ſaved by the Lord?* meaning indeed, that no nation under heaven was comparable unto them, in regard of the wonderfull things that God had wrought for them, and in regard of thoſe heavenly prerogatives which he had vouchſafed unto them, the meaneſt hewer of wood, or drawer of water amongſt them, was to be preferred before the mightieſt Monarch in the world; and that may be ſaid of all true Chriſtrians which was ſpoken of them; *Who is like unto thee, O people, ſaved by the Lord?*

Deut. 33. 29.

The

The truth of this will more evidently appear, if we will weigh the things that follow: Namely,

1. What misery Grace doth free us from.
2. What good things it maketh us to enjoy.
   - 1. In this life
     - 1. Estimatiõ.
     - 2. Safety.
     - 3. Comfort.
   - 2. In the life to come, all maner of happines.

1 First therefore, that we may see what misery it frees us from, we must consider, that men naturally are the children of wrath, under the curse and malediction of God, subject to horrible vexations and terrours: all their life long they live in fear of death, and of such judgments as are forerunners of death: their table is a snare, and their prosperity their ruine: their adversity is imbittered, and their callings accursed; and in a word, nothing maketh them better, but every thing a great deal worse; all being infected and poysoned unto them by their own sinnes, and Gods fearfull vengeance upon the same. If they live, it is to the increase of their damnation: if they die, they go to take present possession of destruction: If they refuse to eat & drink, they are murtherers of themselves: if they do eat and drink, they are usurpers of that which is none of their own. If they come not to the Word and Sacrament, they are contemners of Gods Ordinances: if they do come, they are profaners of the same, and so shall be further hardned, to their finall perdition: and is not this a wretched case? Though for their apparel, they were clothed as *Salomon* in the midst of his

1 What misery Grace freeth us from.

Note.

royalty: though their robes were as rich as *Aarons* Ephod, or Breſt-plate, or the moſt coſtlieſt parts of his garments, all were of no worth without grace: though they fed on the daintieſt diſhes, and did eat Angels food (as the *Iſraelites* are ſaid to do) yet if they be ſinfull and rebellious, they ſhall periſh as *Corah*, *Dathan*, and *Abiram*, and many other of them did. Though their habitations were as ſumptuous and delightfull as *Paradiſe* was, yet they could have no more comfort therein, then *Adam* had, who when he had once broken the Commandement of God, in eating of the forbidden fruit, notwithſtanding all things remained in their excellency as before, yet he was ſurpriſed with the terrours and fears of a guilty conſcience, and could take no pleaſure in the goodly Rivers, in the pleaſant fruits, in the variety of all the creatures that were in the garden of *Eden*, &c. But he was fain to flie from Gods preſence, and to hide himſelfe among the trees of the garden.

And laſt of all, though their dignity were never ſo great, their poſſeſſions never ſo ample and large, and their ſubſtance never ſo plentiful and abundant, yet they could have no more comfort in any, or all of theſe things, than *Belſhazzar* that impious King had, who for all his valiant Captains and Souldiers, for all his great cheer and plenty of wine, for all his jollity and triumphing over Gods people, for all his merry companions that he had about him, and all the means that he had to comfort him, yet was he in ſuch horrour, when he ſaw on the wall the hand-writing againſt him, *That his countenance was changed, and his thoughts troubled him,*

Dan. 5. 6.

and

and the joynts of his loyns were loosed, and his knees smote one against another.

This (and much more lamentable then can be expressed) is the case of all unregenerate men: and how great then must the excellency of grace needs be, which freeth a man from this wofull estate and condition? Yet this is not all, but as it freeth a man from this misery, so

2. Secondly, it bringeth men to the enjoyment of all good things: and that first, in this life, it procureth them the benefits following, namely, 2. What good things grace maketh us to enjoy.

1. First, a good estimation; so that it may be well said, that *the righteous is more excellent then his neighbour*: and that of all other, they are the most glorious people, that have the spirit of Grace and of Glory dwelling in their hearts. For they are precious in Gods sight, as being his chief treasure; precious in the eyes of his people, precious in the account of the Angels: yea reverent in the sight of the very wicked, who esteem them to be honest men, and and dare trust them before any other; many times with their goods, with their children, and their portions, yea and with their souls also. For when they are in any extremity, lying upon their death-beds, or the like: Oh then they cry out, Send for such a Preacher; send for this or that good man or woman, now their prayers and their speeches might do me good, which heretofore I have rejected, or lightly esteemed: and then none is to be compared to them, none to be sought unto in respect of them. And when they labour to disgrace and vilifie them, by terming them dissemblers, and hypocrites, even then against 1. A good estimation. Pro. 12. 26. *Note.*

their wills; they highly commend them; for it is in effect, as if they ſhould ſay: theſe men pretend they have many vertues in them, but I would not have men thinke, that they are ſo good and godly as they ſeem to be: If they be, then they muſt needs be an excellent people indeed: (For there is none that hath any civility in him, but he will acknowledge that it is a good thing to hear, and read, and conſer, and to ſpend much time in prayer, as Gods ſervants do; but they cry out, that they do not theſe things well, nor with a good heart.) Now if Chriſtians conſciences do bear them witneſs, that they do perform theſe duties in uprightneſs, then they have the teſtimony of ungodly men themſelves on their ſides: and till they can diſprove the ſoundneſs of their hearts, they muſt, whether they will or not, juſtifie their behaviour. Thus we ſee how godlineſs winneth a good eſtimation.

2 Safety. Now ſecondly, it doth alſo bring ſafety with it: it ſetteth men out of gun-ſhot, ſo that neither the Devil, nor all the powers of hell, can annoy or hurt them: nor any, or all of the Devils inſtruments in the world prevail againſt them for their overthrow: for the Lord is evermore a ſhield and buckler unto them, ſo that they muſt firſt ſtrike through him, before they can come at them. *He will cover them under his wings, and they ſhall be ſafe under his feathers*, Pſalm 91. 4.

3 Conſolation. Rom. 5. 3. Thirdly, the vertue and power of grace is ſuch, that it maketh Gods children to rejoyce, even in affliction; as was verified in *David*, who when he had many malicious adverſaries againſt him, and many troubles beſet him round about, yet he had

had more joy of heart then they had, *when their wheat, and their wine did abound.* And so it is with all Gods servants; as their sufferings are many, so are they refreshed with manifold consolations. Psal. 4. 2 Cor. 1.

And when outward matters of rejoycing are furthest removed from them, then are they driven nearer unto God, the fountain of all true comfort, and by that means their hearts are exceedingly revived. And if they be so much cheared in the times of their greatest adversity, how much more joyfull are they in the dayes of their prosperity, *When he maketh them to rest in green pastures, and leadeth them by the still waters: preparing for them a table in the sight of their adversaries, anointing their heads with oyle, and causing their cups to run over,* as the *Psalmist* speaketh: And they withall have a principal care to entertain Gods blessings with thankfulnes, and to serve him with a good and thankfull heart, in the use and enjoyment thereof. Psal. 23.

Now if their estate be so blessed in this life, what shall their happines be when they depart out of this life, to have the fruition of those joys, which are prepared for the Saints in the Kingdom of glory, where all tears shall be wiped away from their eyes, and they being altogether freed from sin and sorrow, shall receive an immortall Crown of blessednes with the Saints and Angels in Gods own presence, *where is fulnesse of joy, and at whose right hand are pleasures for evermore;* where there shall be no parting of company, nor possibility of any unkindnes, nor tediousnes in conversing together. The happines in the life to come. Psal. 16.

Much more might be spoken of the excellency of

of this eſtate, and yet when all hath been ſaid that can be, it is nothing in compariſon of that which the thing is in it ſelf, and we ſhall find it to be, when we ſhall lay down this body of corruption, and be clothed upon with perfect glory. But yet that the dignity thereof may ſome-what more clearly be ſeen into, let us conſider a little further of the

1 Price.
2 Rareneſs, and } thereof.
3 Continuance

The price of Grace.

1 Firſt, concerning the price that was laid down for the purchaſing of it, it was the greateſt that ever was given for any thing; for there goeth more to the buying of a Chriſtian, than to the making of the world: for in the creation, God did but ſay the word, and all things were preſently formed according to their ſeverall kinds: but in the work of redemption, God was not onely to ſay, but to pay alſo, and that full dearly, even the blood of his own Son, which was of an infinite value. And therefore if things are to be eſteemed according to that which wiſe men will give for them, ſurely the eſtate of chriſtianity muſt needs be worthy high eſtimation, ſith the wiſe God provided it for his children at ſuch an ineſtimable reckoning.

The rareneſs of it.

2 Further in reſpect of the rareneſs thereof, it is to be accounted very admirable. If things that are very dear were alſo very common, that would diminiſh ſome part of their worth; but as for this, it is moſt precious & rare. There are but very few ſelected ones that the Lord hath ſingled

Mat. 7. 13. 14. Luk. 12. 32.

out

out to be partakers of the life of Grace, and to be afterwards heirs of the kingdome of glory, which maketh it to be a gift of farr greater eſtimation.

3. Laſtly, if it were both deare and rare, yet if it were to be enjoyed but a while, it were the leſs to beregarded: therfore this addition there is unto the happineſs of this eſtate, that it is alſo durable, yea everlaſting. And whereas all worldly excellency, & all earthly promotions are temporary and vaniſhing, ſo that a man may be very high this day, and as low ere to morrow, and none can be happy in poſſeſſing thoſe things, through the loſs whereof he may ſo quickly become miſerable: it is otherwiſe with them that are in the ſtate of Grace, for that never faileth: once a Chriſtian and ever a Chriſtian: as the Lords purpoſe changeth not, ſo neither doth our condition change: but if we have begun in Grace, we ſhall end in glory, that never ſhall have end. *Pſal.* 16. 11. *Dan.* 12. 2. 3. The continuance of it.

Uſe 1. Is it ſo, that Religion and true piety, is the ready way to the higheſt advancement: then hence let us learn to ſet our hearts chiefly thereupon, and above all the treaſures in the world principally to affect that. We count it good husbandry in the firſt place, to ſeek after thoſe things that will do us moſt good: if ſilver be offered, we will preferre it before Braſſe, and if Gold be offered, we will take it rather than Silver. Now concerning this heavenly wiſedome, it is ſaid: *Receive mine inſtruction and not ſilver, and knowledge rather than fine Gold: For Wiſedome is better than precious ſtones, and all treaſures are not to be compared unto her.* And this ſhould encourage us rather to uſe all induſtrie for the obtaining of this bleſſed eſ- Pro. 8. 10. 11.

ſe

ſtate, becauſe it is a thing have-able. It were invain for baſe perſon to be a King, a Duke or a Lord: none almoſt is ſo fooliſh, as to ſeek for ſuch preferments, becauſe they know it would be but loſt labour. But there is not the meaneſt ſervant, ſlave, or bond-man, but may attain to this ſpiritual dignity, which is far beyond all the advancement that the Kingdomes of this world can poſſibly yeeld. He that can pray, hear, meditate, confer, and judge himſelfe in ſecret before he cometh to the Sacrament, and with all good care and conſcionable reſpect, uſe all Gods ordinances for the obtaining of faith and other graces, which do ever accompany the ſame, ſhall be ſure of good and happy ſucceſſe: for the Lord will be found of thoſe that ſeek him with a true heart; therefore let us not ſo caſt our eyes on earthly commodities, as that in the mean time we neglect this pearl of price, and this ineſtimable jewel, that will ſo exceedingly enrich us. The Apoſtle telleth us, that thoſe that run in a race for a prize, though it be but a garland that is ſet up, ſo that they can gain only ſome ſmall credit of their agilitie and nimbleneſſe in out-running one another, yet they will put off all that might clogg and hinder them in their race, but eſpecially if they ſhould run for a crown of gold: neither will they be ſo fooliſh as to ſtoop down to take up every pin or point that lyeth in the way; and yet they run but at an uncertainty, when they have done their beſt, another may carry away both the honour and commodity from them, and certain it is, that but one alone can win the prize: and even he alſo, though he have the applauſe at one time, may go away with the diſgrace at another; or if his credit do continue all

a Cor. 9. 19

his

his life time, yet death will take it away at last. From all which the Apostle would have us to draw this conclusion, that if such kinde of persons, notwithstanding all that hath been said, will so bestir themselves, and seek to acquit themselves every way like men; then much more ought we to put our selves to it, and with all alacrity run the race that is set before us, sith we run not at an uncertainty, but are sure to obtain the crown; one shall not prevent nor deprive another, but all shall undoubtedly get that which they do expect; and especially seeing that withall we strive for an incorruptible crown, and shall attain unto not a fading and vanishing, but an abiding and everlasting dignity.

O but (will some say) we bestow our pains and endevors so much about spiritual things, in the mean time, we shall neglect those earthly things that are needfull, and so bring our selves to poverty. Nay, not so, provision for our everlasting estate, doth never impair our present estate: for *godliness hath the promises of this life and that which is to come*: and thereby shall all matters be blessed unto us. *Object.* *Answ.* 1 Tim. 4. 8

Have we inheritance, wealth, reputation, dignity, &c. This will assure us that we have a good title unto all, and season and sweeten all, that every one of them shall be comfortable and profitable unto us, making it clear unto our hearts consciences, that the Lord sendeth them in mercy, as pledges of greater matters that he meaneth to bestow upon us. *Note.*

Have we not these outward things? Godliness will make a supply in stead of all: for that *is great gain with contentment*, in comparison of which, all 1 Tim. 6. 6

the

the promises of contentednes that other things make unto us, will be found to be but meer illusions; because it certifieth our souls that God will provide sufficiently for us, which perswasion alone is able to stay the restlesse and unsettled mindes of the sons of men, from pursuing after the unprofitable, deceitfull, and lying vanites of this present evil world.

Use 2. Seeing religion is such an incomparable treasure it should instruct us in the second place, to have the means in due estimation whereby we may be made truely religious, by which our mindes that are blinde, may be enlightned, our hearts of crooked may be made straight, of proud may be made humble. and of fraudulent may be made true and faithfull. And those means are the Word, the Sacrament, Prayer, and the like, which are the steps whereby we must ascend unto this honourable estate: for it is as possible for men to make stairs to climbe up unto the skie, as for us without these, to ascend unto heaven, by any devices of our own framing.

The Word is the key that must open hell gates, to set us at liberty from the bonds of sin, of Sathan and of death, amd to unlock heaven gates, that we may have entrance into glory: in which respect it is, that Christ saith unto *Peter*, that he would give unto him (and consequently to all Ministers of the Gospel) *the Keyes of the kingdom of heaven*, that is, the dispensation of the word, which maketh the way into heaven lie open to all such as by faith receive the same into their hearts. So that we should not come unto the means with a base conceit, or light estimation

thereof

thereof, but with a large and ample desire and expectation of taking benefit thereby. If men can once espie a way how they may rise in the world, either in great wealth or promotion, they will be most industrious and laborious in that course; they will refuse no pains in seed time, though the weather be unseasonable and cold, and their work every way troublesome: but they will put themselves to it with all care and industrie, in hope (though it be but an uncertain hope) of bettering their estate. So those that live by Faires and Markets will not fail one of them ordinarily, neither heat nor cold, winde nor rain, nor any the like impediments shall hinder them from pursuing their commodity: and why then should we be negligent, and play the sluggards while our seeds time lasteth, and the Lord biddeth us *plow up the fallow ground* of our hearts that he may sow therein the seed of life, which will never fail to yeeld us a plentifull Harvest, if we can wait upon him for the same? And why should we be slack and careless when our chief Market-dayes and Fair-dayes come, and not rather set our hearts and endeavours to seek after those things, which all that seek shall finde, and being found will make us men for ever. Jer. 4.

Use 3.

This should be an encouragement unto us, not to thinke any thing too much, that we can do or suffer, in or for the profession of Christianity.

Object. Difficulties in Christianity.

Oh, but it is an hard matter (may some say) to fast and pray, and mourn, and grieve our hearts continually for our sins, and when we have done all, to be derided and maligned, persecuted and slain for a good cause: and besides all these, to feel

feel Gods hand scourging us, sometimes with poverty and want, sometimes with fears and terrours, sometimes with temptations and inward conflicts, &c.

Answ. These things seem very great, and very tedious indeed, to flesh and bloud: but in truth they are small, yea matters of nothing, if we consider what is the the use of them, and what will be the end of them: and therefore let us remember for our comfort when we are in this strait and difficult and unpleasant way, that we are going to be installed into a Kingdome: and who is there that being offered a *Barony*, or a *Lordship*, yea though it be but a Farm, if so be he will take the pains to come for it, who is there (I say) that would take exception, and say, alas, the air is cloudy, and the weather uncertain, nay it begins to rain, or hail, or snow already, and therefore I will even stay at home, and never wet my foot for the matter: Nay, if there be but likelihood of some smaller gain, and the weather foul, and the waies deep, and themselves somewhat out of temper also, yet they will adventure to go through all, and rather ferry over, than come short of that profit that is offered; how much the more then ought we to break through all impediments, & swallow up all difficulties with the consideration of this, that our journey tendeth to to the getting of some small commoditie, or to the purchasing of some world-worldly possessions, or to the purchasing or to the obtaining of any earthly preheminence or preferment whatsoever; but that we are travelling towards our own Country, where we shall receive an invaluable, and eternal crown of glory; and albeit we must passe through

Nota.

many rough, and craggy, and thorny waies, and meet with ſundry things that will be very irkſome and unpleaſant; yet let us make account withal, that we ſhall find many ſweet comforts, and joys unſpeakable and glorious in the midſt of our pilgrimage, and in the end ſhall have the fruition of that happineſs, which will make amends for all. And this was it that made the Apoſtle *Paul* ſo ſo comfortable in the midſt of all his ſufferings: *Therefore we faint not* (ſaith he) *but though our outward man periſh, yet our inward man is renued daily. For our light affliction, which is but for a moment, cauſeth unto us a far more excellent and an eternal weight of glory.* Where we may note, that when he ſpeaketh of the happineſs of another life, he magnifieth the ſame exceedingly, both for the worth of it, and for the continuance of it, calling it a far *moſt excellent*, and *eternal weight of glory*. To be excellent *is much*, to be *moſt excellent*, is far more, to be *far moſt excellent*, is yet an higher degree: but when he calleth it a *far moſt excellent*, and withall *an eternal weight of glory*, it maketh a great addition unto all the former, and ſheweth that it is indeed an inconceiveable and unutterable happineſs that in the heaven we ſhall injoy: but on the other ſide, he counteth his affliction light and momentany, becauſe it paſſeth as it were in a thought, and is a thing of nothing being laid in the ballance againſt the never-fading bliſſe that we ſhall ſhortly come unto. And as for that weight that is in the tribulations of this life, it is but as an heavy bag of gold, that will make the heart of the owner lighter in the very carriage of it, and ſo much the more light, by how much weighty it is. And therefore by all theſe motives, 2 Cor. 4. 16 17.

tives, we ſhould perſwade, yea even compel our ſoules unto patience under the croſs of Chriſt, and to perſeverance in the practiſe of all the duties of godlineſs: a pattern of which patience we have in the Hebrews *who after they had received the light endured a great fight in afflictions. Partly* (ſaith the Apoſtle *while ye were made a gazing ſtock, both by reproaches and afflictions: & partly while ye became companions unto them, which were ſo toſſed to and fro. For both ye ſorrowed with me, for my bonds, and ſuffered with joy the ſpoyling of your goods,* and why? *knowing in your ſelves that you have in heaven a better and more enduring ſubſtance.* If their riches had been of ſuch value, as they made ſhew of, and as the world takes them for, they could not have been ſo quickly taken from them: but ſith they had *betaken them to their wings*, theſe faithfull ones knew, that heaven, which was reſerved for them in ſtead thereof, was far more excellent, and more durable, and therefore full glad were they, that for the cauſe of God, they had made ſo happy and ſo bleſſed an exchange.

Heb. 10. 33. 34.

Ver. 1 *Bleſſed are thoſe that are upright in the way, &c.*

Doctr. 2. And v. 2, *Bleſſed are thoſe that ſeek him with their whole heart.*

Theſe words having been expounded before, offer unto us this Doctrine: That whoſever would have ſound happineſs, muſt have a ſound heart. So much ſincerity as there is, ſo much bleſſedneſs there will be, and according to the degree of our hypocriſie, will be the meaſure of our miſerie. It is not in the action done, or in the words ſpoken, that bleſſedneſſe conſiſts, but in the quality of them; that all be

be done & ſpoken ſoundly & ſincerely, this is required *Pſal* 15. that he that will be a member of the Church militant on earth, & of the Church triumphant in heaven, muſt *walk uprightly, & ſpeak the truth from his heart*. And again in another Pſalm, a queſtion is made to the ſame effect, *Who ſhall dwell in the mountain of the Lord & who ſhall ſtand in his holy place?* and the anſwer is, *He that hath innocent hands & a pure heart which hath not lift up his mind to vanity, nor ſworn deceitfully*. In which words we have a deſcriptiõ of a ſoũd hearted man: Pſal. 24. 3. 4.

1. By his actions, that he dealeth uprightly, and ſo hath innocent hands.

2. By his affection, that he liſteth not *up his minde to vanity*, that is, ſetteth not his heart on any earthly thing: In which ſenſe that phraſe is uſed in the original, *Jer:* 22. 27.

2. By his ſpeeches, that he hath not ſworn, nor any way ſpoken *deceitfully*.

The reaſons to confirm this point, are drawn from the great inconveniences that will follow on the contrary; for if there be in any a fraudulent and deceitfull heart, *Reaſons.*

1 Firſt, there is a deadly quarrel, and mortal enmity between God and him: for who are they that are reconciled to the Lord, whoſe ſins are covered by the righteouſneſs of his ſon, ſo that they ſhall not be imputed unto them? even they *in whoſe ſpirit there is no guile*. And what will follow then for thoſe whoſe hearts are full of fraud and deceit, but that they muſt needs be deſtitute of all hope of the pardon of their ſins, and ſo conſequently lye open to the ſtrokes of Gods vengeance due unto the ſame? 1. God hath a quarrel againſt hypocrites Pſal. 32. 2.

2 And as their perſons are hatefull to the Lord, ſo are their ſervices abhorred of him: for indeed 2. He loaths their ſervices.

they are not the services of God, but of Sathan, and of their own flesh: and therefore be they never so glorious in outward shew, and let them pretend never so much zeal in the performance of them, yet the Lord hath them in utter detestation. As we may plainly see in the Hyppocritical Pharises, they would be every where praying with great devotion, and very often fasting with great austerity, and blowing a trumpet to give notice unto men of their almesdeeds and liberality, and striving with all their might by external observations to win themselves the praise of holy and zealous men: yet for all this, our Saviour sharply rebuketh them, saying; *Ye are they that justifie your selves before men, but God knoweth your hearts, for that which is highly esteemed before men, is an abhomination in the sight of God.* It is as loathsome unto him, as Carions or Toads, as any such creature as mans nature doth most abhor, can be unto us.

Math. 6.

Luke 16. 18

3 They live in continual danger.

Thirdly, this is another misery of hypocrites, that they live in continual fear and danger: there are holes in their maskes, (at least there will be) and their double dealing shall be seen into: it shall some time or other come to light, how they have abused Gods presence, and dissembled with their brethren, by making fair shewes, and pretences of that which they never meant: their sins shall not alwaies lye hid, but either they will give over all, in time of persecution, *as the stony ground did*, or in hope of promotion, as *Judas* and *Achitophel* did, and so discover their false-heartednesse: or else it shall be drawn forth by their speeches, in their merriments, or in their distempers, or else Gods Spirit in Godly men shall descry it, by working in their hearts a vehement suspition of them, and causing them, with a judici-

Luke 8. 13.

ous

ous eye, more narrowly to pry into their works, and wales. By one such means or other, God will lay them open to the view of the world: so that being in such peril, they cannot but have a fearfull heart, and a restless conscience. And to this purpose, notable is that saying of *Salomon*; *He that walketh uprightly, walketh boldly or surely, but he that perverteth his waies shall be known.* Prov. 11. 9. Whence it is apparent, that the upright man needeth not to fear any thing, needeth not to be afraid of ill men, for though they may disgrace him, they cannot shame him; he needeth not to be afraid of good men, for the oftner he speaketh to them, and converseth with them, the more he is approved by them; neither needeth he to be afraid of God, for he that *searcheth the heart and the reines*, knoweth and alloweth of the integrity of his soul. He hath no cause of fear for the present, because all things go well with him; neither is there any for afterwards, because all things shall go well with him, for he shall never go away from God: None can pluck him out of his hand; Sathan cannot, because he *that is in us, is stronger then he that is in the world*, sin cannot, because grace will prevail against it: the world cannot because this *is our victorie whereby we overcome the world, even our faith.* And the Apostle concludeth generally for all other matters, that *neither death, nor life,* Joh. 10. 29. Joh. 4. 4. 1 Joh. 5. 4. Rom. 8. 38, 39. *nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

What followeth now on the contrary part for hypocrites? *but he that perverteth his way*, that is, followeth himself in any ill course though never so

secretly *shall be known*, that is, his vile and wretched dissembling shall be detected, if not in this world, yet when the thoughts of all hearts shall be made manifest: they shall be found out first or last, and therefore they cannot but walk fearfully in their ill courses, wherein they go forward and give liberty unto themselves

Vse 1. This should make us exceeding carefull and wary, when we offer our selves to Gods service, to search & dig deep into our hearts, that we may cast out all the loose earth that is there, and so our building may be on a rock, and not on the sand. We must purge away that leaven of hypocrisie, that hath wholly infected our nature, that so we be not found to halt in our worshipping of God, lest he take us with the manner, as he did him that *came without a wedding garment*, whom he Matth. 22 singled out from all the guests that were present, and that not only to ignominie and reproach, but to everlasting punishment and torment in hell fire. It is very dangerous then we see to deal hypocritically with God; it is not safe with men to pretend and say one thing before their faces, and to speake and do another thing behind their backs, because they may peradventure discerne it: but it is more dangerous to dissemble with God, for he doth certainly discern it, and will as certainly punish it.

Many when they are reproved, or admonished, will snuff at it, and say: What need you be so hot in the matter? I hope you cannot charge me to be either Whore or Theefe. But though man cannot charge you (which all cannot say) is that a sufficient discharge for you? Nay you must look unto it, that God find not matter sufficient to convict you, either of those particulars, or of worse and viler offences. And

And let none reply that it is ſufficient, that we frequent Sermons, and partake of the Sacrament and come to prayer in publike, and uſe prayer in the family, and perform other duties that Chriſtian men and women ſhould do, and no more is required at our hands.

Yes, God doth require more than this, he called for the heart in all theſe: though a man be preſent at never ſo many Sermons, yet if his mind run after his pleaſures, or after his covetouſneſs, ſo that when his body travels one way, his affections travel another way; all his hearing is nothing worth. And ſo in prayer, though there be never ſo many excellent words, apt tearms, and godly ſentences, yet if they come from the head, and not from the heart, from wit and memory, and not from the inward feeling of the ſoul, they cannot be accepted. God profeſſeth indeed that he will be *found of thoſe that ſeeke him*: but then they muſt *ſeek him with their whole heart*: that is, truly and fervently: they muſt not come with a part of their heart, for then they bring no part, in Gods account; but with all their heart, for he that giveth him not all, giveth him nothing at all. So for the works of our calling, if we do not labour therein as Gods ſervants, we can expect no wages, we may have commendation from men, but we ſhall have a check and rebuke from the Lord; mens tongues may magnifie us, but Gods hand will confound us. *Aſſu.* Prov. 23. Ier. 29.

Therefore let us, when we enter upon any good way, endeavour with an upright and true heart to go forward in the ſame, otherwiſe it had been better never to have entred hereinto Now that we may make ſure worke in this regard, let

us try our sincerity by the good effects that do ever accompany the same.

Marks of an upright heart. 1. Universal obedience. Psal. 119. 6.

1. One note therefore of a sound heart (which we should take for our triall) is to be universal in our desires, and in our practise, that *we have respect to every commandement of God*, to the first Table as well as to the second, and to the second as well as to the first: that we be righteous towards men, as well as religious towards God, that we look to our hearts as well as to our actions, and to our actions as well as to our hearts. Contrary to this rule is the dealing of those, that will give dispensations unto themselves for many things, so that they can make a shew of some things. What if we be not so strict for the Sabbath? (think they) yet we are no swearers nor blasphemers: what if we take a little liberty for vain sports and idle discourses? these are but trifles; we will not be adulterers, nor filthy speakers, &c. This is a shrewd signe of a heart full fraught with guile and deceit: the property of a good conscience is to be *willing and desirous in all things to walk honestly*. If one be never so strict for the Sabbath, if he will helpe himselfe by a lye now and then, for his commodity, or for his credit sake; and if a man be never so rigorous and severe for matters for matters of justice, and yet will steal time from the Lord upon this day, and spend the same in his own businesses, and affaires, whether secretly or openly: and so for any other thing, if we make bold to borrow a little Law of God, this is an argument of a false and dissembling heart; and therefore this must be taken heed of, as being very dangerous.

Heb. 13. 18.

A second mark is to have a continuall increase in godlines; neither to wax worse, nor to stand at a stay, but still to strive to grow better and better, as the Apostle *Paul* testifieth that he himself did: *I forget that which is behind, and endeavour my self to that which is before: and follow hard toward the marks, to the price of the high calling of God in Christ Jesus.* And having shewed what he did himself, he annexeth an exhortation also for us; *Let us therefore, as many as be perfect,* (that is, sincere, and void of gross hypocrisie) *be thus minded.* He was not as a vain foolish man, who running in a race will be ever and anon looking back how much ground he hath rid: but his eye was upon the mark, considering how much he had yet to run, how far off he was from perfection: and the same mind should be in us, and will be in as many of us, as are endued with the same spirit that *Paul* was. We must every day labour to abound more and more in all *wisdome, and in all goodnes.* If we prayed once a day in private, and that somewhat coldly at the first, we must afterward pray twice or thrice, or oftner in a day as occasion is offered, and that more fervently, and feelingly, than we did in the beginning. If we did read and meditate more seldome, and with greater weakness and distraction at our first entrance into profession, in our proceeding we must use those exercises more frequently, and perform them more seriously and cheerfully: and the like may be said for all other duties. Thus if we can labour to do, and when we slip, and so are stayed now and then in our race; yet if we recover our selves with speed, and set forer, and look better to our steps, and make more haste in

2. Growth in grace.

Phil. 3. 13, 14.

Verse 15.

Rom. 15. 14.

Note.

Note.

our way than we did before, we must not be discouraged, though we find not so good a progress as were to be wished for: God will accept of our endeavour, and his spirit will bear us witness that we have a true heart, notwithstanding we come far short of that we should, and other of Gods Saints do attain unto: But on the contrary, if we stand at a stay, and start aside like a broken bow, and so turn back again unto folly, it is much to be suspected, that we had never any soundness in us.

A constant & conscionable use of all the means.

3 A third token of sincerity is, constantly and carefully to use all the good meanes of attaining to goodness, and to eschew all the inducements that may allure unto evill. Doth any one hate swearing? then let him shew it by avoiding the company of blasphemers. Doth any one loath impurity and filthiness? then let him testifie it by separating himself from all wanton and lascivious company, and from all suspected persons and places. If one pretend that he hateth these and the like evils, and yet will adventure upon the bait, it is sure that such a one wanteth that truth of heart, which should be in him, and is in all, so far as they are sound within.

Note.

So for the contrary, doth any one desire that grace and religion may flourish in his heart, and that the fruits thereof may appear in his life? then let him use all private and publique religious exercises, whereby these things may be wrought and increased in him; and delight in such company as both by precept and example may further him therein. Doth any one wish that he could get victory over some speciall sins and corruptions that he is troubled withall?, then let

let him enter into combat againſt them, as the Apoſtle did, *Rom.* 7. Let him humble himſelf by faſting and prayer, and complain and cry unto the Lord for the repreſſing of them, and get ſuch forcible reaſons againſt them out of the Scriptures, as may quell the ſtrength and violence of them; and thus a ſincere heart will do. But if we make ſhew that we deſire to be godly and religious, and yet uſe not the means at all, but ſome of them: or if we uſe them all, it is but by fits and ſtarts: or if we uſe them conſtantly, yet we do it but remiſſly and coldly, we cannot have any aſſurance that our hearts are faithfull unto the Lord. *Note.*

A fourth argument of ſincerity is, to perform all duties as in Gods preſence, looking unto him as the directer and diſcerner of our thoughts, words, and works, and thinking it ſufficient if he approve of us, though men do diſlike us; as the Apoſtle telleth the *Corinthians*; *As touching me, I paſſe very little to be judged of you, or of mans judgement*, &c. *He that judgeth me is the Lord.* And again in the Epiſtle to the *Theſſal.* *As we were allowed of God that the Goſpel ſhould be committed unto us, ſo we ſpeak: not as they that pleaſe men, but God, which approveth our hearts.* And therefore he prayeth in another place, *that the Corinthians might do no ill*, not *that he might ſeem approved*, and have the credit of their goodneſs, as being wrought chiefly by his Miniſtry: but *that they might do that which is honeſt, though he were diſallowed*, to wit, by men: for with God the righteous Judge, he knew that he ſhould be both approved and regarded. Thus he that is a ſervant, faithfull and truſty in his place, ſerving

4. Reſpecting God in all things. 1 Cor. 4. 3, 4. 1 Theſ. 2. 4 2 Cor. 13. 7.

the

the Lord Christ in conscience, and not men with eye-service, albeit he should be accounted the most idle and untrusty servant in all the family (being indeed the most diligent and painfull of all) he will still go on with his faithfulness, and not diminish any jot of his industry and laboriousness.

This *Job* alledgeth as a testimony of his integrity, that whereas he might have given free scope to his eye for wanton looks, and to his heart for sinfull affections, yet he saith of himself: *I made a covenant with mine eyes, why then should I thinke on a maid?* And why was he thus jealous of himself, and thus carefull to guide his eye, and to govern his heart in a right manner? the reason is rendred, *vers.* 4. *Doth not he behold my wayes, and tell all my steps?* This also is *Josephs* commendation, that whereas he might have lived in impunity and filthiness, not onely without blame and reproach, but even with the favour of his sinfull and unchast Mistris, yet the feare of the Lord restrained him from that monstrous and abominable sin: *How can I do this great wickedness* (saith he) *and so sin against God? Tea though she spake it to him from day to day, yet he refused, and would not so much as be in her company*, lest any temptation should be offered unto him by that occasion: he would rather have her displeasure than Gods, and rather be imprisoned amongst malefactors for forbearing of evill, than to be vexed and tortured on the wrack of an evill conscience for committing of evill. And this good disposition Gods servants do many times find in themselves; that when they have fallen into any secret sin, and have entertained

Job 31.1.

Gen 39.10

Nota.

vain

vain and fooliſh thoughts, or corrupt and carnall affections, when they have over-ſhot themſelves in their ſpeeches, or in their carriage, and no man diſcerneth it, yet they take themſelves with the manner; and knowing that Gods holy eyes are upon them, they judge and condemn themſelves, and are throughly angry with themſelves for that which they have done.

Yea ſometimes, when men praiſe and extoll them, yet they bluſh within themſelves, and have an holy indignation againſt their own ſouls, that they have dealt hypocritically, or vain-gloriouſly, or lightly, or indiſcreetly, or paſſionately, this is a very ſingular mark, and undoubted argument of great piety and ſincerity. As on the contrary, it is a certain note of groſſe hypocriſie, ever to be caring what men think, and ſpeak of us, and of our doings, and never to regard what God ſeeth amiſs in the ſame.

5. To receive a rebuke willingly and profitably.

The laſt note (though many other might be named) ſhall be this, patiently to endure an admonition and reproof, and to be deſirous of the ſame, to the intent we may profit thereby: in publique, to the beſt, and deſire moſt thoſe Sermons, wherein our own corruptions are moſt throughly met withall, and ſtruck at with greateſt ſharpneſs, and vehemency: and in private to be moſt glad of the ſociety of thoſe friends that will in wiſdome and mercy, tell us moſt often, and moſt plainly of our faults.

Note.

Hypocrites cannot abide that any ſhould rub upon their galled backs as it were, or come neer them to touch their gouty, feſtred, and corrupted conſciences, but they will wince and kick, and lay about them, and cry out on thoſe that are

ſuch

such judgers, and such busy-bodies (as they terme them) and so reject all wholsome reproofs, and carry a bitter heart against the reproven. Onely those that are sound hearted, can submit themselves, in the lowlinesse of their minds, and meeknesse of their spirits, to bear admonition when they need it (be he a superiour or an inferiour that administreth the same) and labour to make a right use hereof, and to love the party the better that will deal so mercifully and faithfully with their souls.

Observ. Indeed Gods best children may sometimes faile herein, and begin to bustle and take on, when they are somewhat sharply dealt with all, and cannot so readily and cheerfully swallow and digest those bitter pils, as they should: but if they be grieved in their souls, that they find so much pride in themselves, and though they be a little distemper'd in company, yet when they are alone, they are ashamed of their folly, and desire more wisdome and grace to reap benefit by the admonitions that shal afterwards be given them, and begin to think more reverently of the parties that shewed them that mercy and kindnes: they should not be dismayed, knowing that they are true *Israelites, in whom there is no guile*, notwithstanding that unwillingnes and untowardnes to undergo a rebuke, that they find in themselves, and their corrupt nature.

Use 2. Secondly, this is for the great comfort of all such as find these notes of uprightnes in themselves, though they have many corruptions and imperfections mixed with their best works; yet seeing they have pure hearts, they are happy and blessed, and shall find the good effects of their

blessed-

bleſſedneſs. True holineſs and true happineſs are never ſeparated. As for perfection, God looks not for it at our hands. If ſin hang on us, but we would fain caſt it off, if we find unbelief, we would moſt gladly get faith: if we be troubled in our hearts with hardneſs, but are deſirous of ſoftneſs: if we be humbled for that we cannot be humbled ſufficiently, nor get ſuch a large heart as we would deſire & expect grace from heaven, let us not be diſcomforted for our defects & frailties: for the Lord will ſpare us, and be gracious unto us *in his beloved Son*: according to that worthy prayer of good King *Hezekiah*, *The good Lord be mercifull toward him that prepareth his whole heart to ſeeke the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary.* *Note.* 2 Chr. 30. 18,19.

Though many have been brawlers heretofore, let them labour to be peaceable: though they have been worldly, let them ſtrive to be heavenly: though they have been filthy, let them indeavour to get chaſtity: though they have been ignorant and prophane, let them ſtudy to obtain knowledg and holineſs. and then they may come to the Lords Table, and welcome: the Lord will have reſpect unto them, and grant them pardon for their ſins, and ſupply all their wants, and give them more grace to do their duty, in the remainder of their life, and in the days of their pilgrimage that are yet behind.

Surely they worke none iniquity. That is, they make not a trade, and common practice thereof. Slip they do, through the infirmity of the fleſh, and ſubtilty of Satan, and the allurements of the world: but they do not ordinarily and cuſtomably

bly go forward in unlawfull and sinfull course. In that the *Psalmist* setteth this down as a part (and not the least part neither) of blessednes, *That they worke none iniquity which walke in his wayes.* The Doctrine to be learned hence is this,

Doct. 3. A prerogative to be freed from sin. *That it is a marvellous great prerogative to be freed from the bondage of sin.*

So soon as any man is truly religious, he is presently in state of happines.

They are *blessed in the way*; and before they come unto the ways end, whiles they walk, and are not put off till they attain to their perfect rest, while they seek God, and not then onely, when they have found the fulnes of his gracious and glorious presence. That indefinite manner of saying (that *man is blest which walketh not in the counsell of the wicked, but delighteth in the Law of the Lord; and blessed is the man that feareth the Lord*) importeth so much, but especially by that testimony, the truth of the point is evidently evicted, which pronounceth *every one blessed which feareth the Lord, and walketh in his wayes*: Forasmuch as many of them are of no long standing in the exercise of piety and Religion, and many in the semblance and shew to the world (which conceiveth of things according to deluded sense, and the abuse of reason) are in a miserable case, and wretched condition.

Psal. 1. 1. Psal. 112. 1.

For reason hereof consider:

Reason 1. First, that the Lord owneth his children as soon as he hath begotten them: they are his people, when they are sanctified and made partakers of his grace, and that is an undeniable verity: Blessed are the people which be so, yea, *Blessed are the people whose God is the Lord*: for

Psal. 144. 15.

himself

himselfe with all his Attributes is become theirs.

Secondly, that their sins are remitted, and they justified by the merits and sufferings of Christ, both from guiltinesse, and punishment, the unspeakable comfort whereof they best apprehend that have been in *Davids* case, pressed with the heavy weight of a guilty conscience, and the testification of Gods displeasure for the same. When a man shall be accused by the voice of God; when he shall be convicted by the testimony of his own heart; when he shall be condemned by the sentence of Justice; when he shall see the certainty, and grievousnes, and nearnes of the Execution, being ready bound for it, by the curses of the Law, now to have a pardon, now to be set at liberty, now to be discharged of the crime, and freed from the penalty, perill, and reproach, who can pierce to the top, or sound to the bottom of this heavenly consolation? 2. Psal. 32. 1, 2.

Thirdly, that their substance and possessions are forth-with upon their sound and faithfull embracing of Gods holy Gospell, after an admirable manner and measure enlarged. *All things are yours*, saith the Apostle to such persons, *whether it be Paul, or Apollos, or Cephas*, you have a right in, and benefit by every Minister whom you shall hear; *or the world*, the earthly commodities, so far as they are profitable for you, and will do you good; *or life*, so long as God will have your days continued, you have a good estate in your breath, and the co-habitation of soul and body, and enjoy the same as a freehold; *or death*, your departure out of this world will be 1 Cor. 3. 22

be gainfull unto you, and much for your advantage: *Or things present, or things to come:* prosperity present, or to come, or adversity and crosses present, or to come, yea eternal bliss to come, whatsoever you shall hear or see, or have the fruition of at the day of the Lord, or in heaven, *all are yours, and you are Christs, and Christ is Gods.*

Use 1. This point serveth for the confutation of some, for the comfort of others, and the instruction of all.

In the first place, they are confuted who are grown so miserably erroneous, that they imagine men so soon as they soundly embrace Religion, forth-with to become miserable, who make a mock of the counsel of the poor, because the Lord is his trust, *Psal.* 14. 6. Now, say they, is his rising at the highest, let him look for no higher promotions: now is his wealth at the greatest, you shall shortly see him fall into beggery, now are his delights past, and come to an end: he will live the rest of his days in lumpishness, and melancholy: now the love that hath been born unto him, will quickly grow cold, his friends will soon leave him, and turn to foes: And why (I pray you) must there needs be such a change? Is the favour of God so hurtfull? are his promises so full of perils? are his graces so pernicious? Who raiseth up, and exalteth men to preferment? doth not the Lord? who bestoweth riches, and disposeth of all the commodities of the world? doth not the Lord? who filleth mens hearts with joy and gladness, especially with true joy and spiritual consolation? doth not the Lord? And who carryeth mens hearts in his hand,

hand, to make them hate, or love, to malign, or to be beloved? doth not the Lord? And shall we think then, that he which hath all honours in his power, will throw down his children into base ignominy and contempt? And that he which is the Lord and owner of all things, will suffer his best servants to enjoy nothing: And that he which is the God of comfort wil oppress his people with vexation and sorrow? And that he which by grace worketh love in his own, and by providence commandeth kindness in the hearts of his enemies, will endure no man to bear good affection to his favourites, and dearlings?

In the next place they are confuted, that think they may be happy, but it is uncertain, whether they shall be so, because according to their opinion men may have grace, and lose grace, they may be the sons of light to day, and the children of darkness to morrow: For he that is once truly blessed (as every one is which is truly godly) shall perpetually be blessed, and cannot possibly be unblessed again.

Let no man think that time hath worn away, or dried up the vertue of Gods holy Word, which in the Apostles time was wont to be *an immortal seed*, that now we should have a mortal regeneration by it. Or that St. *John* spake only touching the perseverance of those regenerate that lived in those days, when he said, *Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin*; that is, fall into the power of sin, and return to the dominion of it, because he is born of God. 1 Pet. 1. 23

In the third place they are confuted, which grant that in time the godly men shall attain to

certain happineſs, but in another world, and after ſo long a time, as that the worth and value of it is thereby much impaired, as if it were a purchaſe of lands to be poſſeſſed after ſome lives, or many years to come. But if this be ſo, why do the Apoſtles ſpeak of the preſent, and
1 Joh 3.14. one ſay, *We know that we are tranſlated from*
2 Cor. 3.18. *death to life?* And another ſay, *We all beholding, as in a mirrour, the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the ſpirit of the Lord?* And why doth
Joh. 5. 24. Chriſt himſelf ſay, *Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life?* And why is that ſolemn ſong of praiſe ſung unto Chriſt by the four living creatures, and
Rev. 5. 10. the four and twenty Elders, ſaying, *Thou haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and haſt made us to our God Kings and Priests, & we ſhall reign on the earth?*

2 Theſe abſurdities being thus refuted, let us make uſe for comfort to ſuch as are upright in their wayes, and walk in the Commandements of God, every eſtate and condition which they are brought unto, tendeth to their felicity and wel-fare. Are they in high places and advanced above many others? The Lord in goodneſs hath exalted their horn, and raiſed them to that dig-
Eccl. 10. 7. nity and honour. Are they in low place, and many others above them? They are Princes walking on the ground, and far more honourable than ſervants on horſes. Are they rich and wealthy, having ſtore of goods and ſubſtance in their houſes,

houſes, barnes, fields, ſhops, or ware-houſes? The bleſſing of the Lord hath made them rich, and it is he that repleniſhed them with good things, the light of his countenance ſhineth on their habitations.

Are they poor, and ſcanted of that plenty which others abound withal, & ſo driven to fare hard, and be courſely cladded, and meanly harboured, neither have great portions to leave to theirs? Herein they are not unlike to Chriſt their head, nor to many of his principall members; both Prophets and Apoſtles, who being poor, yet made many rich; and as having nothing, poſſeſſed all things. Are they healthy, ſtrong, and likely long to live? They ſhall perform the more ſervice to God, and receive the greater reward: they ſhall be the more uſefull to the people of God, whoſe prayers and thanks to the Lord in their behalf, will countervail all their ſervices, they ſhall reap the fruit of a long life, by ſeeing of good, and beholding the favours of God upon themſelves, and the reſt of his ſervants. Are they ſickly, weak, and ſhortly to depart out of the world? They are fair forwards towards their reſt, and almoſt at the end of all their ſins and calamities: look how near they draw towards their diſſolution, ſo near they approach to the moſt comfortable preſence of Jeſus Chriſt, and to an eternal cohabitation with him.

The inſtruction which we are to receive hence is the ſame which we have taught in the former point, that no pains be neglected which may further us to this felicity, or any difficulties unreſiſted, which may hinder us from the ſame. For good markets and commodious traffick men riſe

early, and ride far, black mornings, and deep wayes seldome keep them at home, after they have resolved their journeys; gain turneth rain into fair weather, cold into Sun-shine, uneven ground into plain, and myre into gravell: and shall every foots breadth in spiritual travelling be counted a mile long, and every threat or hard word against us, a thunder-clap; and every small molestation, for well-doing, an high mountain in our way that we cannot climb over, or an impassable Fen, that we cannot wade thorow? I beseech you let not earthly transitory things be more industriously sought for of worldlings, than durable substance of Christians. An earnest and true desire is mighty in force to work diligence, and the apprehension of happiness is as forcible to kindle that desire. Would *Joseph* have pleaded that his shifting of apparell might have annoyed him, rather than he would have gone to *Pharaoh* out of the bondage of prison, for honour and promotion? Or did *Jacob* think it a tedious voyage to come down unto him into Ægypt? The case is clear then and apparent, that no labours bestowed, or troubles sustained are able to counterpoise piety and godliness; and therefore also let us beware lest on the other side, profits, pleasures, and advancements steal not away our hearts from it, and diminish our joyes and delights in it. They all in comparison of it, are but as stubble, chaff, dung, and Sathan will be ready to game with us, and stake down these trifles, far baser than pins, or cherry-stones, that playing with him, we may lose our patrimony, our livings, our lives, our souls, and salvation. For the satisfying of our earthly desires, so often

often as we are carried thereunto, we hazard our comfort and safety, and deprive our selves of innumerable blessings and benefits.

If there were no other reward but this, yet it were a happy thing to be religious, even in this respect, that we shall be set at liberty from such a service. This point is evident from the Apostles words, where he speaketh thus: *God be thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of doctrine, whereunto ye were delivered.* Where we see, that this was not the least priviledge that they had by being Gods servants, but indeed a matter for which he was greatly to be magnified; that whereas they had been the slaves of sin, and as (base drudges) at the command of every vile and wretched lust; by the vertue of the Word powerfully preached unto them, and faithfully received of them, they had been delivered from that bondage, and made the servants of God in righteousnes, and holines of life and conversation. And therefore in that same Chapter, *vers.* 14. it is promised unto Gods Children, as a speciall favour, *That sin shall not have dominion over them.* It may sometimes tyrannously usurp authority in them; but the strength of grace, and the operation of the holy Spirit of God, will still diminish, and at last abolish the force and violence thereof: So that it shall never bear such sway over them, as in the time of their unregeneracy it did. Rom. 6.17.

The truth of this Doctrine will yet more clearly shine forth, if we consider what the master, the service, and the reward of sinfull persons are. As for their master, it is Sathan: *For he is the God* *Reasons.* Ephes. 2. 2. Sathan is the master of all sinners.

of this world, and the prince that ruleth in the children of disobedience: of whom all unbelievers are held in captivity, and still imployed according to his will and pleasure. Now he is a more cruel and salvage Tyrant, than ever *Pharaoh* was: though he were very fierce against the *Israelites*, and exercised great tyranny over them, yet Satan putteth his vassals to carry heavier burthens, and to toil out themselves in baser work than ever the taskmasters of *Egypt* imposed on the poor *Israelites*. For all impenitent sinners are in thraldome to every brutish lust: they must defile their bodies, and corrupt their souls and consciences, & pollute all their works and ways, when, and in what manner soever the Devil will have them; they must converse with every lewd and sinfull companion; they must run up and down like drudges to follow every vain and base delight, to pursue every mean and trifling commodity, and to hunt after every promotion and dignity that offers it self unto their view.

Their services. *Note.*

They cannot live peaceably in the day, nor rest quietly in the night: as we may see in gamesters, who break their sleep, mispend their time and strength, deprive themselves of a comfortable estate, and bring many miseries upon themselves and their families, by their over-eager pursuit of their ungodly and unthrifty courses. It is a wofull and lamentable case that frantick persons are in, that must have every one in the family to attend upon, and to have an eye unto them, lest they should hang themselves, or drown themselves, or get a knife to cut their throats, or some way or other work themselves mischief: but far worse is their case, that are possest with a spi-

ſpiritual frenzy, and led by the ſuggeſtions of Sathan, who are evermore labouring to work out their own overthrow, and to bring upon themſelves deſtruction of body and ſoul, which is the reward that Sathan giveth them for all their paines that they have taken in ſerving him, and in fulfilling the luſts of their own wicked fleſh: according to the ſaying of the Apoſtle, *The wages of ſinne is death*: that is, everlaſting death: which is an utter ſeparation from Gods bleſſed preſence, and from all manner of comforts whatſoever, to endure unſpeakable and endleſs torments *in the lake that burneth with fire and brimſtone, which is the ſecond death.*

3 The reward. Rom. 6.

Another reaſon, why it is a great priviledge to be exempted from the dominion of ſin, is, becauſe it is a teſtimony that we are the ſonnes of God, as it is ſaid by the Apoſtle *John*, *He that committeth ſin is of the Devill; and whoſoever is born of God ſinneth not.* And why? becauſe the efficacy of the word and ſpirit do reſtrain him there-from.

Reaſon 2. Joh. 3. 8, 9

A third reaſon is, becauſe that is it wherby we are made conformable unto Chriſt Jeſus; when we are freed from the ſlavery of ſin, we are ſtill tranſlated from glory to glory, and have the Image of God renewed in us daily more and more *purging our ſelves even as Chriſt is pure*, 1 John 3. 3.

This ſerveth for our inſtruction, that ſeeing it is ſuch a preheminence not to be a worker of iniquity, therefore we ſhould hereby fence and arm our ſelves againſt all inticements, whereby we might be allured to ſin, either in heart, or in behaviour, when pleaſure ſmileth upon us, or filthy

Uſe 1.

lucre ſetteth on our hearts, or preferment enableth for us, &c. Let this be as a buckler whereby
Luk 9.25. to repell all the fiery darts of the Devill; *It is*
Heb. 11. *bleſſed thing to worke none iniquity, and what*
25,26. *ſhould it profit a man to win the whole world, and to loſe his own ſoule?* Moſes *choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin*, and the preferments of *Egypt* for a ſeaſon.

It was a fooliſh and mad part of the *Iſraelites* to deſire to return into *Egypt*, the houſe of their bondage, that they might eat of their fleſh-pots, and their Leeks & Onions, that in time paſt they had there enjoyed: but much more void of ſenſe and reaſon are they, that when they have been once delivered from that ſpirituall ſervitude, will caſt themſelves into thraldom again: and when they have been pul'd out of the ſnares of the Devill, wherein they were held at his pleaſure, will return again to folly, and entangle themſelves the ſecond time.

Wherefore let this put ſtrength into us in all conflicts, that we may ſtand reſolutely, as againſt other aſſaults, ſo againſt that of the examples of great and mighty men, who uſually take their liberty in all voluptuous and licentious kind of living.

This conſideration (I ſay) ſhould arm us againſt it, *The Lord hath pronounced them bleſſed that worke neut iniquity*: and if I be of the number of them, I ſhall be more happy in renouncing ſin, then the greateſt Potentate on the earth is, or can be, in committing of ſin. And therefore let us deal as *Eliphaz* did in the book of *Job*,
Job 5.2. *I have ſeen the fooliſh well rooted* (ſaith he) *and*

ſuddenly

ſuddenly I curſed his habitation: not by way of imprecation, but of denunciation of Gods judgements due unto them for their evil works, ſhewing that they took ſuch courſes as did make them and theirs accurſed, and bring the vengeance of God upon them: the meditation whereof was a ſtrong Bulwark to fence him againſt all temptations unto the like ſinfull and vile practiſes.

2 This maketh for the terrour of all ſuch as do drink in ſin with greedineſs, and give allowance to themſelves in blaſpheming, in Sabbath-breaking, in wantonneſs, in lying, in ſlandering, and ſcoffing, and ſuch other foul vices. If they be bleſſed that do not work iniquity, then curſed are they that make a common practiſe thereof. *Uſe 2.*

But I hope (will ſome ſay) a mans heart may be good, though he over-ſhoot himſelf by rapping out an oath now and then, and by ſpeaking fooliſhly and lightly, &c. you muſt not judge (ſay they) God knoweth our hearts. *Object.*

He doth ſo indeed, and he hath made known unto us by his Word, that an ill tongue and an ill life do always argue an ill heart; *For out of the abundance of the heart the mouth ſpeaketh*: And a good tree cannot bring forth ſuch rotten fruit, nor a pure fountain ſend forth ſuch muddy and filthy ſtreams, as do evermore iſſue forth at their prophane mouths, and are derived from their impure conſciences unto all, or to the moſt part of their actions. *Anſw.* Luk. 6 45. Mat. 7. 17, 18.

Thou haſt commanded to keep thy precepts diligently. Strict obedience to be laboured for.

The Doctrine that theſe words afford, is this; *that nothing is ſuperfluous that is done in obedience to Gods holy will.*

The 2 Cor. 7 1.

The word translated *diligently*, doth signifie
Mat.5.6,7 in the Original tongue (*wonderfull much*) so that the words go thus; *Thou hast commanded to keep thy precepts wonderfull much.*. And this the Apostle urgeth the *Corinthians* unto: *Having such promises beloved, let us purge our selves from all filthiness of the flesh, and of the spirit*: that is, from all manner of corruption, as well inward as outward. And that was the drift of Jesus Christ in giving the true interpretation of the Law, which the Pharisees had corrupted by their false expositions; I say this was the drift, to draw men from resting on the outward observation thereof, and to bring them to have regard unto their thoughts, and to the affections of their hearts: and moreover in their practice to do those things which heathen men and hypocrites could not attain unto: and therefore he often urgeth this sentence, to shew the slenderness and insufficiency of their obedience: *What singular thing do ye?* Implying that Christians must in many things be singular, and differ from, and go beyond the common sort of men.

If one could do as much good as an hundred, yet he could not do the hundreth part of that
Luk.17.10. which a Christian ought to perform. Let him say still (for it is a truth) I am an unprofitable servant: I have done no more than my duty, nor so much as my duty. As Christ came to fulfill all that his Fathers Law required, so it behoveth us to observe every thing that we are commanded, though not in perfection, which we cannot attain unto: yet in uprightnesse, and with our best endeavours. When the *Israelites* told *Moses*, that if he would go near, and hear what the

Lord

Lord said, and declare it unto them, they would hear and do all that the Lord should say: the Lord himself testified the equity of their words, *That they had well spoken, all that they spake, and wished that there were such an heart in them, to feare him, and to keep all his commandements alway: that it might go well with them, and with their children after them.* Whereby we are informed what is acceptable unto God, and profitable for our selves: namely, intire obedience, and to the same purpose tendeth that serious instigation of *Paul* to the *Corinthians*, *Therefore my beloved brethren be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord: for as much as ye know that your labour is not in vain in the Lord.* Deut. 5. 28 29. 1 Cor. 15. 58

1. First, no vain thing is commanded, but every precept that he giveth is holy, and every duty prescribed to us is needfull to be performed, he requireth nothing but that which is good, and just: and who can charge us to do more than enough, whiles we deale only in that which is just and good? *Reason.*

2. Secondly, the Lord desireth to be served with all due care and faithfullnesse. Can any man say, I am before hand with him, and I have done more for his sake than he hath for mine? do we not receive from him breath, and being and life, and living, and preservation, and salvation it self, and all things els?

3. Thirdly, our labour is not lost, nor travail mispent in yeelding obedience to him: for he will reward it at the full, and above all desert. No man worketh

worketh for him without wages: not a godly action, not a godly word, not a godly purpose, not a godly motion of heart shall passe without pay and compensation.

4. Fourthly, every default and omission of well-doing, at every time deserveth damnation: and either shall be recompenced with the death of the sinner, or hath been already requited with the torments of Christ: which serveth

Use 1. Against Popish observations.

1. For confutation of the Papists, that little regarding the commandements of God, expect great matters for their devotion, and their outward inventions and observations: but who hath required those things at their hand? the Lord commandeth them to keep his precepts, otherwise they expect no recompence from him, but that may be said of all their invented worship, which was spoken of them that were so full of external ceremonies (as touch not, taste not, handle not) in the Apostles time, concerning all which he saith: *That they perish with the using, seeing they are after the commandements and doctrines of man*: so soon as the work is done, the reward is gone. Col. 2. 22.

Against works of supererogation

Besides, here may be confuted all their work of supererogation: If God commands us to observe his law in perfection, then what can there be left for them to perform beyond that which he commandeth? Doth Christ bid us say, that *when we have done all that we can, we are unprofitable servants*, and have performed no more than our duties? and will they be so audacious as to brag of an overplus of well-doing? Is it possible for obedience to exceed the commandement? or for ought to be any thing worth that is not done in obedience? But to let them pass.

This

This is for our inſtruction: hath God enjoyned us to obſerve his precepts ſo exceeding carefully and diligently? then let nothing draw us therefrom, no not in the leaſt circumſtance: let us eſteem nothing needleſs, frivolous, or ſuperfluous, that we have a warrant for out of his word, nor count thoſe too wiſe or preciſe that will ſtand reſolutely upon the ſame: if the Lord require any thing, though the world ſhould gainſay it, and we be derided and abuſed for the doing of it, yet let us proceed ſtill in the courſe of our obedience.

Sithence our Maſter doth require it as due, and it becommeth us to yeeld it as a duty, and our hire is ſo great for the performance of the ſame, which will alſo be inlarged as our integrity ſhall be increaſed; the greater your faithfulneſſe ſhall be found, the more praiſe we ſhall obtain, accompanied proportionably with all other good bleſſings, & let this be a motive further to incite us to ſuch diligence, that the Lord is much diſpleaſed with remiſneſs and negligence: ſlothfull perſons are every where reprehended in the Scriptures, even for being idle in humane affaires and matters that concern mens preſent eſtate; much more then do they deſerve to be ſharply reproved, and alſo corrected for their careleſneſs in thoſe holy workes, where-about God ſetteth them: he that doth not as much as he may in the ſervices of God, may look to have more ſtrokes from his hand, and rebukes from his mouth, than will be for his comfort.

THE

THE EIGHTH SERMON.

IOHN 6.26,27.

Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye eate of the loaves and were filled.

Labour not for the meate that perisheth, but for the meat that indureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

THE fleshly followers of our Lord Jesus Christ, having bin miraculously relieved at his hand with corporal food once, expect as much again, and not finding him in one place, where it was likely he would have been, they seek him in another, where without a miracle he could not be; for the sea was between them; and Ship they knew there was none left to transport him, whereby they took occasion to demand of him when he came thither, insinuating that they conjectured how he came thither, even by walking upon the waters. To these our Saviour directeth the words of this Text, and others that follow: not answering

ſwring to that queſtion how he came, becauſe it ſavoured of adulation, and was ſomwhat frivolous; but diſcovering their purpoſe, why they came, and that was hypocritical and carnal. Now for the ſenſe of the words, where he layeth to their charge, that *they ſought him not, becauſe they ſaw the miracle*: it is to be underſtood, that they apprehended not his divine nature, nor ſought to know him as God and their Redeemer, by vertue of the miracle, but only hoped that he would worke another to feed their bodies again, and make them to fare well often. And having reproved them, he proceedeth to inſtruct them, preſcribing a more wiſe and profitable courſe for themſelves and their ſouls: and that is, to prefer things that are everlaſting, before thoſe that are periſhable and momentary. Not that he preciſely forbiddeth to labour for food, and other maintenance, but to labour covetouſly with too greedy a deſire; but to labour immoderatly, and with too great travel: to labour principally for that which is earthly, and more remiſly for that which is heavenly; this is that which he here forbiddeth. *By meat*, figuratively ſo called, *which endureth unto everlaſting life*, he meaneth the gifts and graces of Gods holy Spirit, whereby the ſouls of his people receive ſtrength and comfort conſtantly: even untill the fruition of that bliſſe and immortality, whereunto they ſhall attain for evermore hereafter.

Now for their better aſſurance, that they might certainly know that they ſhould not loſe their labour in ſeeking for this durable food, this bread of life, himſelf undertaketh to beſtow it upon them and that by the appointment of God his Father, who

who hath ſealed him to this office, as Princes, and great men do authentically confirm the authority of thoſe whom they imploy in weighty affairs, by their ſeals and letters Patents.

This anſwer therefore of Chriſt, conſiſteth of two parts:

A { Reprehenſion. / Exhortation.

In the Reprehenſion he declareth.

1 What they neglected: they made not a profitable uſe of the miracle which they ſaw.

2 Wherein they tranſgreſſed; they had a ſiniſter reſpect in ſeeking of him: it was for their bellies ſake, and not for conſcience ſake.

In the Exhortation, he perſwadeth them moſt to affect the ſpiritual meat, by two arguments:

{ 1 In regard of the goodneſs and laſtingneſs of it: *It endureth unto everlaſting life.* / 2 In regard of the Author of it.

{ 1 Chriſt giving it: / 2 The Father ordaining it to be given by Chriſt.

The words which they ſpeak to Chriſt were reverent, they called him *Rabbi*, and took knowledg in ſome ſort of his ſtrange manner of paſſing over the Sea: and had before in verſe 14. teſtified that of a truth, *He was the Prophet that ſhould come into the world.* And not ſo only, but as it appeareth in verſe 15. *They minded to take him, and make him a King*: yet the firſt anſwer that he giveth unto them is a rebuke: whereby we learn that

By fair ſpeeches to us, or courteous uſage of us, we ought not to be ſtayed from telling men of their faults, when by our calling we are required to admoniſh them.

It beseemeth not a good man, to suffer his heart to be as it were bribed with kindness, that his mouth should be stopped, when God and fit opportuntiy calleth upon him to open it. Though *Belshazzer* would needs have *Daniel clothed with purple, and a chain of gold put about his neck*, with promise of great preferment, yet *Daniel* spared not to tell *Belshazzer* that he had lift up himself against the Lord of heaven, and profaned his holy vessels, and praised idols, and not glorified the God in whose hand was his breath, and all his wayes. Dan. 5.

The example also of *Elisha* will prove this unto us; when *Jeheram* the king of *Israel* made suit unto him for the obtaining of water for himself, and two kings more, together with all their Host, telling him that they were undone, and that they should fall into the hand of their enemies if he did not help at this pinch, and in this great strait; notwithstanding this submisse and humble manner of entreaty, he spareth him not, being a wretched Idolater, but answereth him roundly and sharply, *What have I to do with thee* (saith he) *get thee to the Prophets of thy fathers, &c. As the Lord liveth in whose sight I stand, if it were not that I regard the presence of Jehoshaphat King of Judah, I would not have looked towards thee, nor seen thee.* Mark how lightly he setteth by this wicked king: telling him that he would not give him so much as a good look, much lesse be an instrument of relieving him and his Army, were it not for good *Jehoshaphats* sake, whose heart was upright with God, though he were faulty in joyning with those Idolaters. And again, when *Hazael* came unto him, with a present of every good 2 King. 3. 1. 14. 2 King. 8. 9, 12.

thing of *Damascus*, as much as forty camels could carry, and used him with all reverent respect, calling him, *My Lord*, &c. yet he dealt plainly with him, and with tears told him what a tyrant he should be, and what havock he should make amongst the people of God. So Christ Jesus, an undoubted pattern for our imitation, when he came to *Martha* a good woman, and very loving and kind unto him; yet being more careful to make provision for her body, than to get provision for her own soul, and finding fault with her sister *Mary*, that was better imployed than her self, Christs mouth was not stopped with her meat, for he reproveth her, and commendeth her sister, saying, *Martha, Martha, thou carest and art troubled about many things, but one thing is needfull: Mary hath chosen the good part, which shall not be taken away from her.*

Luke 10. 41, 42.

Now the reason of this doctrine, is, First, in respect of them, because otherwise we should deal unfaithfully with such as deal kindly with us: when they shew their love unto us, we should shew our hatred towards them: if we do not help them when we have a calling, and some likelyhood of doing them good, it were as great an injury, as if when a Patient speaketh friendly to his Physitian, and telleth him that he will content him at full for all his care and pains that he shall take, he thereupon should grow more remiss and careless, and give him rank poyson instead of wholsome receits, and curing medicines.

1. *Reason.*

2. In respect of our selves, if we be slack in admonishing our friends of things amisse in them, because they speake lovingly, & carry themselves in a friendly manner towards us, we shall them-

by

by provoke Gods displeasure against us: and so their fair words and cheerfull looks, shall make God look angerly upon us, and and speak sharply unto us, and we by our silence, or by our flattery, shall make their sin to become our owne, and so so both we and they shall be punished together.

This maketh for the just reproof of those that frame all their praises and dispraises, according as they themselves are dealt withall: if they be well spoken of, and well used, they will be altogether for the parties that do so befriend them, and they shall be sure of their good word: but if others be preferred, and they neglected, especially if upon their just desert they be roundly taxed and reproved, then the case is altered, and the stream of their commendation turneth another way, and in stead of their former speeches of approbation, you shall hear from them bitter invectives, and tearms of reproach, much unbeseeming the mouth of a civill man, much more of a Christian. *Use 1.*

Of this sort were those false and deceitfull Prophets, which were likened to dogs: let men cast a bone unto them; as it were, and fill their mouths with somewhat now and then, and they will fawn upon them, and tell them their case is good, they shall be sure of peace and prosperity. God is well pleased, and all things shall go well with them, albeit in the mean while, they be the most vile and wretched men in the world. But as for those that will not feed their covetous humour, though they were the best men that lived upon the earth, they shall taste of their dogged behaviour, they shall be snarled at, if not bitten.: *If they put not into their mouths* (saith the Prophet) *they prepare war a-* *Mich. 3. 5.*

gainſt them, they furniſh themſelves with a number of bitter and biting reproofs, with a multitude of heavy and grievous threatnings to powr out againſt them in full meaſure. But theſe are far from our Saviours ſpirit, who would frame his ſpeeches to the good of all without exception: not ſparing theſe that were kind unto him, nor laying load on men for with-holding kindneſs from him, ſpeaking not pleaſing, but profitable things unto all ſorts. Thus true and ſervent love unto God and men, made him to deale, and ſelf-love, and ſelf-reſpect, maketh falſe-hearted hypocrites to take a quite contrary courſe.

Uſe 2. Here is a matter of inſtruction for us to imitate our Saviour in this point, and of a great comfort unto ſuch as (in a zeal of Gods glory and compaſſion over the ſouls of men, and in conſcience of diſcharging their own duty) ſeek to recompence natural kindneſs with ſpiritual kindneſs: and when men ſhew their love unto them in a civill manner, do endeavour to requite it in a Chriſtian manner, as well as in the like kinde: and do not ſuffer the fair ſpeeches or good turns of any, ſo far to daze their eyes that they cannot ſee, or to tye their tongues that they cannot ſpeak againſt thoſe things that are amiſs in them, but deal faithfully with their ſouls in that behalfe; howſoever they may ſometimes bear the imputation of inhumanity and indiſcretion; yet if they deal wiſely and mercifully, as our Saviour did, though not in the like perfection, they may take comfort therein. For howſoever ignorant and carnal mens tongues be againſt them, the teſtimony of God, and of their conſciences will be for them, and bear them out againſt all calumniations and reviling ſpeech-

es,

es, that are invented to defame and disgrace them: and this shall be found true, when all men shall be proved lyars, that he that reproveth (when he hath just cause and calling thereunto) *shall finde more favour at length than he that flattereth.* And thus much for the generall doctrine. Now let us consider the words more particularly.

Verily, verily, I say unto you, ye seeke me not, &c.

In that Christ Jesus taketh notice of the disposition and inclination of their hearts that do now follow him, and intended the filling of their bellies, though they pretended to seek after the satisfying of their souls: The doctrine hence to be collected, is this. *That our Lord Jesus Christ is acquainted with the purposes of such as come to his service, and to the means of their salvation.* Doct. 2.

He observeth what is the principall end they aym at, as we may see in this place: they afford Christ very good words, and are ready to acknowledge the miracle that he had wrought: and yet he doth not onely see, but narrowly look into that fleshly respect that they had in coming unto him, and tells them plainly of their hypocrisie, and that with a protestation, *Verily, verily, &c. i. d.* I say it for a truth, disprove me if you can, and I avouch it again, because it is a matter of weight, that you come to feed your bodies under pretence of feeding your soules. And as he did descend into their hearts, and find out their fraud and guile, so doth he continually behold all the windings and turnings that are in the hearts of the sons of men. This may appear in the Gospel of S. *John*, where it is said, *that many believed in his name: when they saw the miracles that he did*: they

Christ is the searcher of the heart.

were moved in a sudden passion upon the sight of such great wonders, to think that he was the Christ: but (it is added) Jesus did not *commit himself unto them*, he would not trust them (notwithstanding the fair shew they made) *because he knew them all, and had no need that they should testifie of man: for he knew what was in man*: he perceived that they were not sound, whatsoever others thought of them, neither did he stand in need of the testimony of any, that should tell him this man is upright, this man is not; for he knoweth a mans heart better than himself doth: and it may be made yet more clear, by reason that God is privy to mens thoughts, because he first publisheth them; secondly, reproveth them; thirdly, punisheth them.

Joh. 2. 23, 24, 25.

Reason.

1. He publisheth mens thoughts.

First, that he publisheth them to others, is apparent in *Ezekiel*, where the Lord telleth the Prophet, that however *the Elders of Israel came unto him, and sate before him*, yet *they had set up idols in their hearts*: and howsoever they would have men to believe that they were the holy servants of God, that they loved the Word of God, and came to hear what he would teach them; yet the Lord declareth unto *Ezekiel*, that their hearts were not withdrawn from idolatry and superstition, and therefore that he should think never the better of them for their outward semblance of Religion.

Ezek. 14. 1, 3.

Reproveth them. Matth. 9. 4.

Secondly, as he publisheth mens thoughts to others, so he reproveth them for the same himself: as the Evangelist testifieth; *When Jesus saw their thoughts, he said, wherefore think ye evil things in your hearts?* Where it is plain, that therein he rebuked them, because he discerneth the corrupt

ruptneſs of their thoughts, in judging hardly of him, becauſe he had ſaid to the man ſicke of the Palſie, *Thy ſins are forgiven thee.* And indeed what equity were it that Chriſt ſhould blame men for their cogitations, unleſs he were the ſearcher of the heart? It is indiſcretion, and an injurious part for a man to finde fault, unleſſe he can directly prove that which he layeth to another mans charge: and how much unbeſeeming the infinite wiſdome and righteouſneſs of Chriſt muſt we needs thinke it then to deal with any in that ſort? Nay, he forbiddeth us to judge raſhly, and commandeth us to judge righteous judgement, and therefore he will much more obſerve that rule himſelf.

Thirdly, he doth correct and puniſh men for their perverſe and naughty imaginations and affections, and therefore he muſt needs be a diſcerner of the ſame: for otherwiſe how ſhould he proceed according to every mans deſert? And that he doth inflict puniſhment on men for thoughts, the Prophet *Iſaiah* ſheweth when God chargeth the people, that *that though their bodies were nere him, yet their hearts were removed far from him*: and therefore he threatneth that he *will do a marvellous worke with them*, to wit, that *the wiſdome of the wiſe ſhould periſh, &c.* that he would infatuate them, and give them up to ſottiſh blindneſs of minde, and to ſenſleſneſs of heart, as afterwards it fell out in their children the Scribes and Phariſees, to whom all things that Chriſt Jeſus ſpake, ſeemed Parables, ſo that they knew not the myſterie of the kingdom of heaven, but had eyes, and ſaw not, ears and heard not, hearts and minds, and underſtood not the things

3 He puniſheth them.

Iſa. 29. 13.

In their

that were taught them. And as God doth lay judgements upon the souls of men, which are the most grievous, so doth he also on their bodies, even for their defects and wants, as we see in the *Corinthians*, amongst whom *many were sicke, many weake*, and many smitten with the stroak of death, because they came negligently and unpreparedly unto the Lords Table: and so doth his heavy hand lye upon many now a-days, being stroke with the pestilence, and such like plagues of God, for coming prophanely, irreligiously, and hypocritically to the word & Sacrament: not in outward appearance for ought that we can see, but before the Lords eys who searcheth the hearts and reines, and layeth his corrections according to the measure of mens inward, prophane, and lewd disposition. Now this he would not do, unlesse he could prove them guilty: but indeed he is able to indite them, and to produce witnesses against them, that these and these have been their secret sins, such and such vile thoughts they had at such a Sermon, at such a Sacrament, and their hearts were wandring about their pleasures and profits: they were full of malicious and revengefull imaginations and intents, nothing regarding Gods presence, nothing affecting nor reverencing his Ordinances: and these things he can make their own consciences to testifie against them, and therefore doth justly plague them for the same. And as in this life, so at that great Assizes at the last day, the Lord *will lighten things that be hid in darkness, and make the counsells of mans heart manifest: and bring every secret thing to judgement, whether good or evill, that all may receive according to their works.*

In their bodies.

As in this life, so in that which is to come.

If then all ſhall be at that time judged and rewarded according to their thoughts, moſt ſure it is, that God well obſerved the ſame while they lived upon the face of the earth, and kept the ſame in his book of Records.

Since the Lord marketh whether men come in love and in ſincerity, or for faſhion and in hypocriſie, let this teach us to preſent our ſouls before the Lord, and to ſerve him ſoundly and religionſly: not onely behaving our ſelves in as orderly a manner as others do, but in as holy a manner as we can. Divers there are that will repair to Gods houſe as often as the beſt, and make a colourable ſhew of reverence in Gods worſhip, ſitting modeſtly in the view of the Congregation, not gazing hither and hither, nor expreſſing any unſeemly behaviour: yet nevertheleſs, except God ſee their hearts well exerciſed, all that men behold and take notice of is nothing worth. They ſeemed to be very forward, of whom the Prophet *Iſaiah* maketh mention, they would enquire after the ordinances of judgement and juſtice, and ſeek the Lord, and not by fits and ſtarts, but daily: they would be ordinarily at the Lectures of the Prophets: and peradvanture mark what was delivered, and make repetition of the ſame: and if there were any thing that they underſtood not, they would ask direction, and ſearch out the meaning of it: and yet the Prophet is bid to cry out againſt them with full mouth: *Cry aloud* (ſaith God) *lift up thy voyce like a Trumpet, and ſhew my people their tranſgreſſions, and to the houſe of Jacob their ſins.* And that becauſe they came with hollow and hypocriticall hearts, as their unholy and unrighteous behaviour afterwards did witneſs to their faces.

Uſe 1. Sincerity in Gods ſervices.

Iſa. 58. 2.

And

And therefore that must be looked unto, that we satisfie Gods eyes as well as mens, and to that end search out, and cast forth all leaven of hypocrisie that is in our hearts: for if we do not find it out, God will: and if we spare our hearts, God will not spare us. Well may we delude our owne souls, but God is not mocked: outward serving of him may make the Minister think us upright, and cause our neighbours to esteem us good Christians: but except God approve of our hearts, we are never the better for the good opinion that men conceive of us.

Use 2. Consolation in regard of 1. Discouragement.

2 This is for the exceeding comfort of such as are true-hearted, and that in a double respect:

1 In regard of that approbation which the Lord will give us, if he be a witnesse of our sincerity and faithfulnes. If we come to the Sermon in obedience to Gods ordinance, with a desire to get grace thereby: If we come to the Sacrament, that we may have communion with our head Christ Jesus, and that the new Testament or Covenant of God may be sealed and confirmed unto us; if we see our weakness, and labour to get strength against it; if we bewail our corruption, and strive to get victory over it: if we perceive the imbecility of our faith, & would have it increased: our want of repentance, and would have it renewed: our defect of love, and would have it augmented, and so come to Gods holy Feast with an hungry appetite, we may comfortably partake of his heavenly mysteries; and whatsoever we imagine of our selves, God will reward us according to that integrity which he seeth in us. Well was it for *Nathaniel* that his heart was known unto Christ, for other wise he had

had loſt the praiſe of his uprightneſs. And ſo is it with many Chriſtians: If one ſhould demand of them whether they had faithfull hearts or not, the anſwer of many would be, I hope well; but in truth I dare not ſay ſo much; and therefore this is not the leaſt part of their happineſs, that God diſcerneth the truth of their hearts better than they themſelves do: and whereas there is ſome deceitfulneſs in the moſt ſincere and plain heart that is, if there be any endeavour to ſhake it off, the Lord will certainly pardon and remove the ſame.

2 Secondly, here is matter of conſolation to thoſe that are ſound-hearted, in regard of the clamours and ſlanders that are raiſed againſt them: they are uſually charged to be all hypocrites, troublers of the places where they live, and ſuch as altogether ſerve their own turns, in that profeſſion of Religion which they make: here is their comfort, the Lord knoweth their hearts; and he will cleer the innocent, and make their righteouſneſs ſhine forth as the noon day: as he will judge and condemn all hypocrites, ſo will he manifeſt the faithfulneſs of his own ſervants; and this was *Jobs* comfort when his friends counted him a diſſembler: *My witneſſe is in the heavens* (ſaith he) *and my record is on high.* Job 16.19.

2 Of ſlanders.

Labour not for the meat that periſheth, but for the meat that, &c. q. d. You cannot do both together, you cannot ſeek the things of this life, and the things that pertain to a better life both at once: whence this Doctrine ariſeth, that

Uſe 3.

A man cannot be both a worldling and a Chriſtian, theſe two are oppoſed and ſet one againſt the other, as things that cannot ſtand together:

A man cannot be a worldling and a Chriſtian.

one

one cannot labour for these transitory things, that is, set his whole desire upon them, and bend his whole endeavour for the obtaining of them; and withall labour for better matters, and religiously and unfainedly seek after them. He that pursueth after earthly things, cannot follow after heavenly things: and he that followeth after heavenly things, will not pursue after earthly things. Not but that one may be truly religious, and yet enjoy the commodities of this life: but he cannot set his heart upon them, and upon matters of godliness: also no man can be earthly minded, and spiritually affected at one and the same time: nor seek that happiness which is above, and that which is beneath at once: in which regard the holy Ghost maketh an opposition betwixt them, saying; *Love not the world, neither the things that are of the world: If any man love the world, the love of the Father is not in him:* Whence it is evident that a mans affection cannot be fastened both on the world and on God. He may use the world, and yet love God; but he cannot love the world, but it will exclude the love of God: he that maketh it his felicity to enjoy the things of this life, *the love of the Father is not in him*; neither doth he love the Father, nor apprehend the Fathers love unto him. But what are those things of the world which we must not love? he telleth us in the vers. following; *the lust of the flesh, the lust of the eyes, and the pride of life.* Where by the *lust of the flesh* are all kind of concupiscences meant, as in eating and drinking, and such like sensuality.

1 Joh. 2 15, 16.

2. By *the lust of the eyes*, are meant all such things as content the eyes, as fair houses, goodly pictures,

paſtures, great ſtore of cattell, gorgeous furniture, &c.

3 By *the pride of life* is meant an ambitious deſire of advancement and dignity, or to become great men in the world any way, either in place or eſtimation, for any ſpecial parts or endowments. All the things of the world may be drawn unto one of theſe three heads; of pleaſure, profit, or credit. And concerning all theſe he ſaith, that they *are not of the Father*: honeſt delights, wealth, and preferment are from the Father, but the love of theſe is not from the Father, but from the world: and therefore whoſoever inordinately affecteth them, is a worldling, not a Chriſtian. Therefore the Apoſtle exhorteth the *Coloſſians*; *If ye be riſen with Chriſt, ſeek thoſe things which are above, and ſet your affections on things which are above, and not on things which are beneath*, Implying that they could not do both. It is as poſſible for a man to riſe and fall, to climb upward, and to deſcend down-ward at the ſame inſtant, as to be godly and worldly, to aſcend to heaven-wards, and to grovell to the earth-wards; they cannot be verified of the ſame perſon at one and the ſame time. Col. 3. 12.

The reaſon is taken from that of our Saviours: *No man can ſerve two Maſters*; for being of contrary diſpoſitions and affections, as God and the world, or rather the Prince of the world are, either of them would be whole Maſter, and requireth the whole man. Doth voluptuouſneſs take place in the heart? it will not endure any matters of Religion to be thought of, or ſpoken of; but that muſt have the ordering of the cogitations of the mind, and of the ſpeeches of the mouth, *Reaſons.* Matth. 6.

mouth, and of the actions of the body. Doth worldlineſs or haughtineſs bear ſway? then will they extinguiſh all the ſparks of goodneſs that are in a man, and quite put out the light of religion, carrying all the meditations and practiſes of the party towards the obtaining of that which is aymed at. On the contrary, if Religion once get the better, and begin to rule in the heart, it will root out ſin, and make thoſe that were Sathans bondſlaves before, to become Gods free men: it will by degrees kill luſt and covetouſneſs, and pride: grace will be ſtill increaſing, and corruption decreaſing, ſo that they can never agree together, no more than can fire and water.

Uſe 1. Which is for the confutation and overthrow of that dangerous errour that is in the moſt part of men, that take it to be a notable point of wiſdome to joyn theſe together, to be routers in the earth, and yet profeſſors of the Goſpel: ſo ordering the matter, that they will neither be ſo apparenſly prophane as others that notoriouſly practice impiety and wickedneſs; neither be ſo ſtrict as others that exerciſe ſound mortification and holineſs. And herein they glory, that they can carry the credit both of husbands for the world, and of wiſe dealers for their ſoule: that they can enjoy a preſent happineſs in this life beyond the beſt, and yet live in hope of bleſſedneſs in the life to come as well as the beſt, and therein they applaud their own wiſdome, and have themſelves in admiration, and for want of this they cenſure their betters of folly, and have them in deriſion. But of all ſilly men, theſe are the ſillieſt, that think they can ſerve both God and Mammon, the Lord and the world. Chriſt had

had not found out the depth of that wisdome; he professeth that *his Kingdome was not of this world*, and biddeth us *labour for the food that endureth to eternall life, and not for that food which perisheth.* And therefore however these vain men bless themselves in the high estimation of their great policy, yet they do palpably bewray their grosse ignorance and simplicity, as all shall do that will try conclusions contrary to Christs conclusions; whatsoever they dream of, in seeking for both, they lose both, they have neither sound comfort in God, nor true contentment in the world. Mat. 7. 12. 23.

Yet how general is this errour among the sons of men? They make some reckoning that there is a God, and therefore they will now and then hear a Sermon, sit at it, and speak of it, but never make use of any thing that crosseth them in their pleasures or profits: They will make a shew of keeping the Sabbath, by frequenting the publique exercises of Religion; but when they are over, they betake them to their sports, and recreations: But what will be the issue of these things? Our Saviour telleth us in the Gospell; for when men shall say unto him, *Lord, Lord,* and brag of the works they have done in his name, he will *professe unto them, I never knew you,* (or acknowledged you for mine) *depart from me ye that worke iniquity.* Therefore it standeth men upon to have regard hereunto, that they deceive not themselves, in thinking to have fellowship with God and *Belial* together: the Apostle *Paul* telleth such persons of their end: *Many there are* (saith he) *whose God is their belly, & whose glory is their shame, which minde earthly things.*

They

They were professors, and would make shews of Religion, for else the Apostle would not have taken the matter so to heart: but they took carnal courses; they were addicted to their bellies, and sought preferment in the world, & minded those things that were here below: but their glory was their shame, and their pleasure their perdition: and whereas they pleased themselves in their wisdome, the Apostle could not speak of them, but he must weep for them: *Of whom* (saith he) *I told you before, and now tell you weeping, &c.*

Use 2. 2 Seeing that we cannot set our affections both on carnal things, and on spirituall, let us reject the worst, and imbrace the best: let us leave the things that are momentany, and lay fast hold on the things that are eternall: and that we may be perswaded hereunto the rather, let us weigh with our selves what our Saviour here saith of this temporall food: *He calleth it meat that doth perish.* And the like may be said of all other things: Labour not for the wealth that perisheth. When we have gotten all that may be gotten, what is it? It is but a corruptible treasure, that is quickly gone: *He that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.* Jer. 17. 11. When men have heaped up all the wealth that possibly they can, it is but as a great heap of snow, let the sun of Gods displeasure arise upon it, and it presently melteth and vanisheth: but suppose riches do continue with us, there is such corruption in our hearts, that they are rather likely to poyson and infect us, then any way to further us in the course of godlinesse: therefore are they called *wicked Mammon.* We do account him a silly man, that will accept of

of money, or meat, or garments, that are ſuſpected to be infectious, in that they come from ſuch as have had the plague-ſore running upon them: and yet certainly theſe things cannot be in any degree ſo dangerous as riches are unto thoſe that lay open their hearts as it were to entertain the love of them: the former do but endanger this preſent life, the latter do undoubtedly (without repentance) deprive men of everlaſting life: and therefore exceeding great is their madneſſe that will ſo eagerly purſue after ſuch vanities eſpecially ſeeing by reaſon of the uncertainty of their life, they have not any aſſurance to enjoy them, no not one hour; whereas Grace (as after ſhall be ſhewed) is an incomparable and an incorruptible jewell, which they muſt needs foregoe while they ſo greedily hunt after theſe trifles of the world. But that there be no miſtaking of that which hath been ſpoken, we muſt underſtand that the purpoſe of it hath not been to withdraw any from labouring in his calling, and providing for himſelf and his family; but only to perſwade men in all their labours to ſerve God, and in ſeeking earthly things to propoſe unto themſelves an heavenly end; that in following the world they may not forſake God; and in getting the things that are fading and periſhable, they do not loſe the things that are permanent and eternal.

But for the meat that indureth to everlaſting life.

Doct. 4. They are the beſt husbands that labour moſt for grace. Prov. 2. 4.

We heard what we muſt not labour for: now Chriſt ſheweth what we muſt labour for, to wit grace and the means thereof, whence the doctrine is, that

They are moſt provident for themſelves, whoſe greateſt labour is for grace.

Therefore seeing it cannot be attained [unto] without diligence. Christs counsel is to use carefull indeavour to get it: So likewise *Salomon* adviseth us to *seek for understanding as for silver, and to search for it as for treasures.* So that it is Gods ordinance that men should labour for it, if they would have it. Earthly things will not be had but by labour and toyle, much lesse these things which are of greater value. And whereas men may set others a work for the obtaining of out vard matters, they themselves may be at home in their houses, and others labouring for them abroad; it is otherwise in the matters of Grace, a man must travel for it in his own person, if ever he intend to get it: he himself must pray, hear the Word, understand it, apply it, and make use of it, the greatest Monarch in the world must performe these and the like duties, and not bid his servants do these things for him. And to incourage us the rather to set upon this work, the Lord hath promised us certain successe, as in that former place of the *Proverbs: If thou seekest her as silver, &c. then shalt thou find the knowledge of God.* Others may take a great deal of pains, and yet not speed well: they may rise early, and go to bed late, and eat the bread of carefulness, hoping to be rich, & yet be still poor; men may labour to be applauded of all, and yet be derided of all; seek to have all crouch unto them, & yet have all to lift up themselves against them; study and brat their head how to live a pleasant life, and yet none be more vexed and tormented than they: but those that spend their pains in seeking of grace, shall never lose their labour, nor misse of their marke, but always obtain that which they do desire, and when once they have possession of it, it will abide with them

Reasons 1 Ro. 2. 5.

them; they cannot loſe it though they would, it is ſo durable and permanent, that it will never decay and ſo united and ingrafted into the nature of the parties, that it can by no poſſible means be wholly taken away, nay nor caſt away. And therefore as in other things, ſo in this, the continuance of it addeth greatly unto the worth of it. To have a Leaſe is better than to be Tenant at will: a fee-ſimple is more deſirable then a leaſe; now grace is a perpetual inheritance that farre ſurpaſſeth all that the World can afford. A man muſt leave his earthly inheritance and abundance, he knoweth not how ſoon, neither can his great ſubſtance deſcend into the grave with him, neither can he ſo make it over unto his ſeed, but that they may be defrauded of it: but the heavenly treaſure is ours whiles we live, and when we dye, and after death, yea at, and after the reſurrection for evermore. And as the perpetuity, ſo alſo the excellency of this in its own nature ſhould be a forcible motive unto us, and ſet an edge upon our affections to purſue after it continually. For whereas other things are dangerous and hurtfull, this is alwaies profitable and helpfull; it maketh us bleſſed in this preſent life, and in the life to come; it bringeth with it the comfort of the ſpirit, the feeling of Gods love and favour, and the comfortable uſe of all outward good things. We are not likely at leaſt not certain, to continue here many days, and what an unſpeakable comfort then is it to be aſſured that when we go from men we ſhall go to God, and when we leave the earth, we ſhall inherit heaven, that we ſhall have peace at our death, and glory after our death? If the peſtilence enter into our houſes, or take hold of our own perſons, when none dare come unto 1 Pet 1.4. Pſal 49.17.

us, then God will be with us though our bodies be infected, yet our souls can never be so infected, if we have grace in our hearts, but that God dareth to enter into our houses to visit us; and when our soules shall be parted from our bodies, he will not think it too much to give them a place of rest with himself in his own kingdome, and at length to unite them to our bodies again, that they may enjoy everlasting blisse together, as they have been imployed in Gods service together.

Use 1. Seeing then, that the benefit of labouring for grace, is so great, this serveth to reprove those that are sloathfull in repairing to the word, and in mingling the same with faith in their hearts: slothfull in travelling with their own souls, in examining their hearts, and laying the edge of Gods threatnings to their corruptions, for the cutting off of the same. These men think that grace will grow as weeds do, without any plowing, manuring or sowing of the ground: though they never pray earnestly, nor hear carfully, nor be at any pains for the reforming of their hearts or of their lives, yet they think they shall have goodnesse enough by an ordinary course, and conclude that heaven shall be cast upon them whether they will or not: as if God could not chuse but save their souls. But these foolish men do altogether deceive themselves, and they shall find by wofull experience, that except they set their minds and hearts, and tongues, and hands, and all the powers and parts of soul and body on work, they shall never attain unto any godlines at all and therefore of necessity be deprived of everlasting life.

Objct. But we like of the Word, and love the preaching and Preachers thereof. But what measure

of

of faith and of other graces of Gods spirit have you gotten thereby? if you be destitute of those, it is sure you have not laboured as you should for the same: for *whosoever seeketh, findeth.* Talking of gold and silver, and the like, and declaring to others how much we affect them, will not keep us from penury: we must so labour for them, as that we get them, if we would be rich men. A sluggard may desire to get the victory, but he must fight for it that will have it: and the like holds in spirituall things, those that would be partakers of them, must use the means that God hath appointed for the accomplishing of their desire. *Answ.*

And therefore this rebuke lights upon the heads of all such sluggards, as will not bestir them in this weighty matter; nor labour in the field of grace, nay when the crop of grace is brought home into their houses, they will not open their doors to receive it: they will not so much as give attention to the word, but are like the high-way side, that doth not so much as receive the seed that is cast upon it, but let the devill catch it away all from them.

Secondly, this may be an Apology for those that are faithfull and painfull, in seeking for the Word: if it be a thing so exceeding necessary, then are not they to be blamed, that are content to undergo any toyle for the obtaining of it: it is no precisenes nor needless labours: neither are such to be checked and reprehended, but rather to be commended and encouraged: for this is it that is foretold in *Daniel: Many shall run to and fro, and knowledge shall abound.* If men have a dangerous sickness; they seek help from the *Use 2.* *Dan. 12. 4.*

Physitian though far off, and none findes fault with them, nor makes question, why they should seeke to be healed. *If* house-holders want provision at home, they will repair to the Market, and none cries out upon them, What wretched men are these that cannot keep them from the Market, have they not oxen and sheep at home? yet though they have, men are so wise as to consider that they are not made ready for their turn. Now if they are not blamed, nor indeed blameworthy, that do thus seek for corporal Physick and food, then why should they be blamed by Papists, and such as are Popishly affected, that seek for that which is spirituall, it being far more requisite and necessary?

See the 2 Sermon on Mark 14.

Doctr. 6.

Doctr. 5. The efficacie of the Word and Sacrament of Christ

Which the Son of man shall give, &c. *Doct.*

The efficacie of the Word and Sacrament, is from Christs own hand. Whosoever would have grace, must receive it from Christ himself: hence is that promise made unto the *Israelites*: *The Lord thy God will circumcise thy heart; and the heart of thy seed that thou mayest love the Lord thy God, with all thine heart, and with all thy soul, that thou mayst live.* They to whom it did belong to circumcise their bodies, could go no further than the outward circumcision: it was God only that could cut off the corruption of their hearts, and frame them unto obedience: and that which is spoken concerning that one Sacrament, holdeth as true in all the rest: man can give only the external signes, God must give the inward vertue. And the reasons why it pertains unto Christ, and is a work of the Godhead only, are divers. First, one is taken out of the Text, where it is said: *Him hath the Father sealed*: it is Christ his office

Reasons 1.

office unto which the Father hath ordained him: he alone hath commission and warrant to deal in it: and whosoever else doth arrogate that unto himselfe, is an intruder, and shall be punished for that he goeth about to thrust Christ out of his chair.

Secondly, as it belongs to him, so he alone is of ability to do it: none besides him can deal with the heart, wherein this work doth principally consist. He only knowes it, and he alone can cure it: as the first *Adam* did kill us, so the second *Adam* must quicken us. No man can give natural life unto another, no not that which brutish creatures do enjoy, nay nor so much as that which plants do live by; much lesse can any one give spiritual life unto another. *Paul* may plant, and *Apollos* may water, but God alone giveth the increase. 2. 1 Cor. 15. 45.

Thirdly, experience will confirm us in this point: for who be the men upon whom the Ordinances of God are usually most effectual? even the most unlikely of all other in the eye of reason, many of them having bin very silly and of marvellous weak and slender capacity: others violently carried with sundry grievous and strong corruptions, of anger, pride, raging lust, and the like. And herein doth the power of God more clearly and manifest it self in overthrowing the strong holds of the devil, &c. Our Saviour magnifieth Gods name, saying, *I praise thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes*: And when the Apostle had spoken of many notorious and abhominable sinners, as fornicators, Idolaters, adulterers, buggerers, &c. he addeth, *And such were some of ye,* 3. Mat. 11. 25 1 Cor. 6. 9, 10, 11.

but ye are washed, but ye are sanctified, &c. If we might make the choice of those that should be converted, we should have good natured civil men, and wise and politick men, and noble and great men to fill up the number, that God might that way be more honoured, and religion countenanced: but God in his wisedome taketh another course that maketh more for his glory: he chuseth the worst to make them best: and *not many wise, nor many noble are called.*

2 Cor. 1. 26, 27. *But God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty,* &c. that the whole work, and the glory thereof may be attributed to him alone.

This should instruct us to go out of our selves, and to look beyond sense and reason, when we are to meddle with the things of God: not to thinke we are of capacity sufficient to conceive the mysteries of salvation, but to call upon the Lord for assistance.

Neither let us rest upon the act done in hearing of the Word, or receiving the Sacramen, as thereby grace must needs be conveyed unto us: for we may partake of those ordinances of God to our greater ruine, as *Judas* and *Simon Magus* did.

Further, let us be admonished hence not to depend upon the excellency of the Minister: for 1 Cor. 10. 5 it is God, not man that giveth working to his ordinances. God indeed may hear their prayers, but he himself doth the whole worke. *Moses* was a rare Minister, yet he could not give grace unto the Israelites, but many of them perished that received the Sacrament. *John Baptist* also was a rare Minister, yet he could only baptize with wa-

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ter: Christ must baptize with the holy Ghost, and with fire.

On the other side, doth the vertue of the ordinances depend on God? then let us not be discouraged in regard of the weakneſſe of the Miniſter, or the outward means: for though neither the party adminiſtring, nor the things adminiſtred can break our hearts, and work grace therein; yet the Lord can and will do it: therefore let us not think the worſe of that precious jewel becauſe it is brought by a ſimple meſſenger, and in a plain box, as it were: neither let us lightly eſteem of pure gold, becauſe it is carried in a leathern bag, but let us value the gift according to the worth of it, and according to the dignity of the giver.

If men ſhould judge according to corrupt reaſon, they would never think that a poor man by ſpeaking unto them, by powring a little water upon them, and by giving them a little quantity of Bread and Wine, ſhould make them kings and fellow-heirs with Chriſt Jeſus for ever: butif in this gift we look unto the *Son of man, whom God the Father hath ſealed* and ordained for thatpurpoſe, and caſt the eye of our faith upon the promiſes that are made through him, and the all-ſufficient power that is in him, we ſhall eaſily conceive that all this may be well effected: for he is a rich fountain, *Of whoſe fulneſs we all receive.* What though our capacity be ſlender? Gods word giveth wiſedome to the ſimple. What though our hetrts be hard? God is able and ready to ſoften them. What though we have played the hypocrites? ſo had theſe here, unto whom our Saviour

our directeth this exhortation. They pretended to seek for the bread of life, when their coming was only to have their bellies filled: yet Christ doth not cast them off, but biddeth them *labour for the food that endureth to eternal life*: and then promiseth to give them eternal life. And so will he deal with us, albeit we have been dissemblers: yet if now we return from our hollowness to soundness, and from our hypocrisie to plainness, we shall be sure of a blessing.

Use 5. This is further for the great consolation of all Gods faithfull servants. Is the vertue and effectual working of the Word and Sacrament, the gift of Christ by the appointment of the Father, through the grace of the holy Ghost? then certainly they are highly in Gods favour on whom this is bestowed. If once we have any testimony of grace, the Lord hath greatly magnified his love towards us; according to that speech uttered by *wisedomes* own mouth; *Blessed is the man that findeth me, he shall receive life and favour from the Lord*: and therefore (as Christ telleth the woman of *Samaria*) if we knew who it is that offereth such mercy, and what the gift of God is, we would esteem it more highly, and seek it more earnestly than ordinarily we do. The *Manna* that they had in the wilderness was counted excellent food, & they extraordinarily graced[& favoured that did eat thereof; because Angels were the Ministers of it: how excellent then is this heavenly *Manna*, which is by Christs own hand conveyed unto us: and made effectual for our good and comfort? Surely we can never be joyfull and thankfull enough for this inestimable treasure.

The

THE NINTH
SERMON

Mar. 14. 18, 19, 20, 21.

18 *And as they ſate at Table, and did eat, Jeſus ſaid, Verily I ſay unto you, that one of you ſhall betray me, which eateth with me.*

19 *Then they began to be ſorrowfull, and to ſay to him, one by one, Is it I? and another, Is it I?*

20 *And he anſwered, and ſaid unto them, It is one of the twelve that dippeth with me in the platter.*

21 *Truly the Son of man goeth his way, as it is written of him, but woe be to that man by whom the Son of man is betrayed: it had been good for that man if he had never been born.*

THis Hiſtory containeth in it eſpecially and principally the Inſtitution of the Lords Supper; wherein two things are chiefly to be obſerved:

1. A conference that was before it, contained in theſe four verſes.
2. The manner and celebration of it, contained in the three next verſes.

First,

First, for the conference, it was between our Saviour and his Disciples, at the eating of the *Passeover*, before the institution of the other Sacrament; wherein

Vers. 18. 1. Christ Jesus doth discover unto them the practice and treason that was conspired against him; Jesus said, *Verily I say unto you, that one of you shall betray me*, &c. That is, shall treacherously deliver me into the hands of the high Priests.

Vers. 19. 2. They make answer: where the affection wherewith the eleven delivered the same, is expressed: *Then they began to be sorrowful, and to say to him one by one, Is it I? and another, Is it I?*

Sorrowfull they were, because their Master told them that he should be betrayed into the hands of sinners, and that one of them should do it, and every one was doubtfull and distrustful of himself; and therefore partly that they might be better acquainted with their own hearts, to the intent that if they were of such an ill disposition, they might be helped against it: partly that each of them might have comfort that he was not the man: and partly that they might be cleared every one of them before his fellows, they aske our Saviour, saying, *Is it I? Judas* indeed proposeth the same question, but not with the like affection, nor to the like use and purpose, but onely that he might thereby cloak his unfaithfull and ungodly plots and practises against his Master, having before thus compounded with the High Priests for the betraying of him.

Next is set down the reply of our Saviour upon this their answer: wherein he declareth,

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1 The grievousnes of the treason.
2 The miserable estate of the traytor.

First, the grievousnes of the treason is set forth, *vers.* 20. in that it was contrived by (one of the twelve) one whom Christ had chosen to be an Apostle, and principall Ambassadour unto himselfe: one that was so familiar with him, as that he did sit at his own Table, eat of his owne messe, yea in his own dish: *It is one of the twelve* (saith Christ) *that dippeth with me in the platter.*

Secondly, the wretched condition of the traytour is declared, *vers.* 21. [*Truly the Son of man goeth, &c.*] Where the Lord Christ Jesus preventeth some objections that might arise in their hearts: for thus they might reason in themselves. Do you know of such a treason? and who it is that goes about it? Why then will you yeild your self into his hands? were it not good wisdome to prevent it, and to use good meanes to escape? No (saith our Saviour) that may not be (*The Son of man goeth his way, as it is written of him*) I cannot, I must not avoid it, nor decline from it: for the Lord hath appointed it, yea manifested it in his Word, which cannot be verified, unless this be fulfilled: therefore seeing the Lord in his wisdome hath made this to be my way, I will be content to walk in it. Upon this they might reply again; If the Son of man go away, as it is written of him, then he that doth betray him effecteth no more than that which the word of God hath foretold of him: which may seem to be no fault, and therefore to deserve no punishment. Yes (saith Christ) *Wo to that man by whom the Son of man is betrayed*, &c. It was pre-ordain-

Vers. 21.

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ed indeed, but that doth not leſſen the fault, neither ſhall it diminiſh the puniſhment of him tha is the traytor: but *woe unto him, it had been good for that man he had never been born.*, whatſoever matters of preſent contentment he may ſeem to enjoy.

Doct. 1. Chriſt knew before what he ſhould ſuffer.

Verſ. 18. *And as they ſate at table, and did eat, Jeſus ſaid, Verily I ſay unto you*, &c.

The Lord Jeſus Chriſt was well acquainted beforehand with all the paſſions which he was to endure, and all the occurrents that ſhould befall him: as may plainly be ſeen in this place, and elſe-wher, in that he fore-telleth his Diſciples by whoſe means he ſhould dye, and after what manner he ſhould dye, with all other circumſtances. As one Evangeliſt teſtifieth, ſaying, *Mat. 16. 24* *From that time forth Jeſus began to ſhew unto his Diſciples, that he muſt go to Jeruſalem, and ſuffer many things of the Elders, and of the high Prieſts, and Scribes, and be ſlain, and riſe again the third day.* And as another witneſſeth, relating our Saviour his own words; *Joh. 3. 14.* *As Moſes lift up the Serpent in the wilderneſſe, ſo muſt the Son of man be lift up.*

Reaſon. 1 Firſt, becauſe he was God from everlaſting, and ſo knew all, his hand diſpoſing of every par- *Acts 4. 28.* ticular thing that in the fulneſs of time came to paſs, being pre-ordained by his own wiſdome and counſel.

2 Secondly, he as Mediator muſt of neceſſity underſtand of all things before: becauſe he compounded with his Father for our redemption, not raſhly without fore-knowledge of that which he ſhould

ſhould performe, but adviſedly, agreeing how much he ſhould endure and what he ſhould pay; even ſo much ſhould as ſatisfie his Fathers juſtice, and appeaſe his wrath.

Thirdly, the Scripture foretold what he was to undergo: that one that was neere him ſhould betray him, him, who was prefigured in the perſon of *Achitophel*; that he ſhould ſuffer a very grievous kind of death ſuch as was long before deſcribed, with the particular circumſtances that accompanied it, both in *Pſalme* 21. and *Iſay* 53. beſides ſundry other places. Now he was perfectly acquainted with all the Scriptures, and the meaning thereof, they being written by his own Spirit, and therefore it muſt neceſſarily follow, that none of his ſufferings therein prefigured and foretold, could be hidden from him; and as he foreſaw what ſhould befall his natural body, ſo hath he a continual foreſight of that which ſhall befall his myſticall body, that is, his people, and every one of them. 3.

The Doctrine ſerveth, firſt for conſolation againſt all tribulations that can light upon us, and all perſecutions that may be raiſed againſt us, either by bloudy Papiſts, or other enemies of the Goſpel. When we ſee them exceeding malitious in their plots, and threatnings, and practiſes, intending and indevouring to overthrow all the ſervants and ſervices of God, and to raze them by the very foundations, and not to ſuffer one of them to live, but (if it were poſſible) to root out their names from under heaven; though I ſay, their rage be marvellous great, even as the rage of the Sea, yet need we not at all to be afraid of them: for the Lord Chriſt knoweth all that ſhall befall *Uſe* 1.

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The Lord Jeſus Chriſt was well acquainted beforehand with all the paſſions which he was to endure, and all the occurrents that ſhould befall him: as may plainly be ſeen in this place, and elſe-wher, in that he fore-telleth his Diſciples by whoſe means he ſhould dye, and after what manner he ſhould dye, with all other circumſtances. As one Evangeliſt teſtifieth, ſaying, Mat. 16. 24 *From that time forth Jeſus began to ſhew unto his Diſciples, that he muſt go to Jeruſalem, and ſuffer many things of the Elders, and of the high Prieſts, and Scribes, and be ſlain; and riſe again the third day.* And as another witneſſeth, relating our Joh. 3. 14. Saviour his own words; *As Moſes lift up the Serpent in the wilderneſſe, ſo muſt the Son of man be lift up.*

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befall us, as he did all that ſhould betide himſelf: for the caſe of his people is as much reſpected of him, as was the ſtate of his own body, ſince he took upon him an humane nature, and ſuffered both in ſoul and body for their redemption and happineſs. Therefore is it that our adverſaries attempt many things againſt us, which never come to paſſe (as it fared with *Jeremy* in the times of old) becauſe God foreſeeth them, and diſappointeth them.

But ſuppoſe ſome things do come to paſſe according to their hearts deſire, the Lord knew of them before, and therefore did not prevent them, becauſe he ſaw they could not be hurtfull unto us: He is a wiſe Father, that will have his children to feel ſomewhat that may be for their ſmart and pain, as knowing it will turn to their good at length, but he will ſtay any thing that might procure their undoing and overthrow, and therefore Chriſt pronounceth them happy and bleſſed that ſuffer for his names ſake, either diſgraces, or loſſe of goods, or baniſhment, or impriſonment, or death it ſelf. As far then as any of theſe may hinder our happineſſe, we ſhall be ſure to be freed from them, that we need not *fear any of the things which we ſhall ſuffer*, for if we be *faithfull unto the death, we ſhall receive the crown of life.*

Secondly, this ſerves for terrour unto wicked men, in that Gods remembrance is equal to his fore-knowledge: and therefore if he can underſtand long before what they ſhall do, he can as well call to remembrance what they have done: and ſithence he hath an eternal fore-ſight of what ſhall come to paſſe, he hath alſo an everlaſting

lasting memory to keep a memorial of the things that are practised against him and his, to set them in order before the offenders at the last day, and to inflict proportionable punishment upon every one of them, according to the same.

Vers. 19. *Than they began to be sorrowfull, and to say to him one by one, Is it I? &c.*

Here we see that every one of the Disciples (except *Judas*) was mistrustfull of himself, and yet none of them proved to be the Traytor. Whence we may learn, that *Doct. 2. Fear of sin prevents falling into sin.*

They are likely to fall into least evill, who are most fearfull of falling into the same.

They who are most jealous of their own corruptions, are best fortified against dangerous falls Therefore it is said by the wise man: *Blessed is he that feareth alwaies, but he that hardneth his heart shall fall into mischief.* That was *Hazaels* case, he suspected not himself, and therefore when the Prophet told him that he should be a cruel man, that he should slay the young men of *Israel* with the sword, and dash their infants against the stones and rend in pieces their women with child: he said unto the Prophet What? *Is thy servant a dog, that I should do this great thing?* As if he had said *I* were worse than a dog, if I should ever shew such immanity and fiercenesse, and such beastly violence, but the Prophets words fell out to be true: he would not mistrust his own heart, and therefore he became savage as a Wolfe, and fierce as a Lyon. The example of *David* will add further light unto this point: for as long as he was awed by Gods correcting hand, and fearing himself kept

Pro. 28. 14.

2 King. 8. 12, 13.

a narrow watch over all his waies, he ſtood firm and unmoveable againſt all aſſaults: but when he grew fearleſſe and careleſſe, we know what a grievous and dangerous fall he had. So *Peter* and the reſt of the Apoſtles as long as they were afraid themſelves (as concerning this matter of treaſon they were) none of them fell; but when he and the reſt grew confident of their own ſtrength, then they all plaid the cowards, eſpecially *Peter* that was moſt reſolute in an opinion of himſelf. For whereas he profeſſed that whatſoever his Maſter thought of him, he would never forſake him; Chriſt muſt be content for once to be miſtaken and deceived in him, he was another manner of man then he conceived him to be; whereas (I ſay) he was thus preſumptuous of his own courage in holding out, he that boaſted he would ſtand it out even unto death, was daunted with a word; and whereas he thought if the men of Warr had come againſt him with ſwords, he ſhould have defied them all, and ſtuck unto his maſter: a poor ſilly wench with the only breath of her lips, maketh him lye and ſwear, and forſwear his Saviour. So that from theſe examples it is evident, that when men are doubtfull and diſtruſtfull of themſelves, then they ſpeed well, but when they are confident of themſelves, then they ſlip and ſlide, and fall exceeding dangerously. And this may be yet further confirmed unto us by reaſons for

Reaſon. Prov. 28. 14.

Firſt, he that is fearfull of himſelf, hath God to be his keeper, who pronounceth him *bleſſed that feareth alwaies*: for that his holy feare will ſtir men up to make many earneſt and fervent requeſts unto the Lord for his ſtrength and gracious aſſiſtance which

which he never denyeth unto those that faithfully crave it at his hands, & hence it comes to pass that how weak soever they be in themselves, yet they grow strong in him, & in the power of his might.

Secondly, as they have God to keep them, so will they with all diligence keep their own hearts and avoid all occasions and allurements unto evil. As one that is afraid of the pestilence, will be very carefull to avoid the infection, and for that end carry wormewood, &c. in his hand and take somewhat next his stomack, that may fence him against it, if he be to walk abroad, taking heed what company he comes into, and how he passeth through any street, or by any dore where the sickness is hot: whereas on the contrary, he that thinketh it not to be infectious, cares not what company he converseth with, nor what places he commeth unto, but if he expect a booty, will go to their beds side that are sick of it, and receive plaguy stuff, or plaguie garments or the like. So is it for sin, he that seeth the poyson and infection of it, will eschew all company, entisements, and occasions that may draw him into it: but as for those who see not, or fear not the proness of their nature to fall into iniquity, nor the dangerousness thereof when they are plunged in it, they are altogether negligent in looking to their hearts and to their behaviour, entertaining impure lusts in their souls, not caring whither they cast their eyes on what sinfull objects they meet withall for the poysoning and corrupting of their affections. Whence it often times commeth to pass, that they are very shamefully overtaken; for when they waxe so bold and ventrous, it is just with God to give them over unto themselves, yea though they

Ephes. 6. 2. 2.

Pſal. 30. 9, 7. 2 Sam. 1. 1 2. be his own children. As he dealt with *David* when his heart was lifted up, & he preſumed that his mountain was ſo ſtrong, that he ſhould never be moved, when he gave himſelf to his eaſe, and took liberty for his eye, as if there had not been in him an inclination to adultery, we read what great ſins and miſeries he fell into: how much more then will the Lords hand be upon the ungodly ones of the world, that do altogether harden their hearts from his fear, never eſchewing the baits of ſin, nor the ſnares wherein Sathan ſeeketh to take them, and to hold them faſt unto their eternal condemnation?

Vſe 1. Seeing it is ſo, that as every one is more fearfull of falling, (proaided that his fear be a godly fear, and do not drive him to deſpair, or to diſcouragement,) ſo he is inſeſſe danger of falling, therefore whatſoever ſin the Scriptures tell us that God doth abhor, and man is ſubject to fall into, we ſhould conclude, that we are likely to be overtaken with the ſame, and in that regard ſtirr up our hearts to a holy fear and ſuſpition of our own weakneſſe, intreating the Lord to preſerve us from them; yea though they be monſtrous and ſo unnatural evils ſuch as are mentio-in the firſt Chapter of the Epiſtle to the *Romans*, and 2 *Tim.* 3. 2. let us be jealous of our ſelves, leſt we ſhould be drawn into them.

Vſe 2. For reproof of them that are bold and venturous to be in dangerous places with ſuſpected perſons, they will warrant you for ever being inſnared; but let them know that none are more likely to be overtaken by idolatry, adultery, or any ſuch foul ſins, than they are.

Verſe

Verse 20. *It is one of the twelve that dippeth, &c.*

Doct. 3. No natural or civil band will hold where mens hearts are not linked by Christ anity.

Doct. No bands of kindnes can māke wicked men faithfull unto godly men.

That which is here related to have fallen out between Christ and *Judas*, will hold true betwixt all Christians and *Judas* his fellowes, that though they be never so well dealt with, and never so courteously used, yet they will prove unfaithfull and requite evill for good, if it may be for their advantage.

Christ Jesus (as we may observe) had dealt marvellous friendly with *Judas*, he had admitted him to his service, to be his domesticall, tō be one of his Apostles (which was so great an office in the Church as never man had greater) to sit at his own Table, to eat of his own messe, at so holy a banquet as was the blessed Sacrament, &c. yet after all this he most lewdly and basely for a little money betrayeth and delivereth him into the hands of his mortal adversaries. This (as all must needs acknowledge) was exceeding great unfaithfullnesse, and very wretched dealing: yet none other than this is still to be expected from men of *Judas* his spirit and disposition. This *David* complaineth of, and exclaimeth against in *Achitophel*, the figure of *Judas*: *My familiar friend* (saith he) *whom I trusted, which did eat of my bread hath lifted up the heel against me.* He had highly preferred *Achitophel*, made him of his Counsel, yea the principal man of his councel; he used him as his familiar friend, not only

Psal. 41. 9.

only in matters of state, but in matters of religion, &c. Yet for all this, he fell from him in hope of greater promotion, joyned with his rebellious son *Absalon*, sought to depose him from his kingdome, yea to deprive him of his very life: *He lifted up the heel against me* (saith that good King) comparing him unto cattle that are fat fed, who feeling the provender to prick them, do kick with their heeles against their Master. The like sinfull and unthankfull dealing may be seen in *Joash*. *Jehoiada* the high Priest had preserved his life, by keeping him close from his grandmother *Athaliah*, had slain all his brethren: and this he did not without peril to himself: afterwards he caused *Athaliahs* life to be taken from her, and the crown and kingdome to be established to him: yet notwithstanding all this kindnes, when he fell from God and from religion, he forgot *Jehoiada*, and cruelly murthered his son *Zechariah*, an holy Prophet of God, for doing the message of the Lord unto him, in reproving him and his Princes for their idolatry.

2 Chro. 23
3 Chro. 24
20, 21, 22.

To this point our Saviour giveth further testimony, telling his Disciples what should fall out upon the preaching of the Gospel: *The brother shall betray the brother to death, & the father the son and the children shall rise against their parents, and shall cause them to dy.* What neerer bonds than these, especially that of children to their parents, who have been the means of their life, of their education, and in a word, of all the good things that they either do or shall enjoy, and that not without great pains and charges, and troubles unto themselves? yet for all this, if children be impious, and their parents religious, they will not

Mat. 10. 21

stick

ſtick to betray them, and to put them to death. So that by theſe proofs it is cleer and evident, that no bands of kindneſs or of nature will hold, where the bands of religion are wanting. And there is reaſon for it: for

Reaſons.

Firſt, the divel hath the diſpoſing of all ungodly mens hearts, and therefore untill ſuch time as he grow kind unto Gods children; nothing in the world (but Gods over-rulinghand) can make his limbs, true and truſtie friends unto the members of Chriſt: for Sathan having the command of them, will inforce them (will they, nill they) to be unkind, unthankfull, and uncourteous unto Gods ſervants that have been moſt beneficial unto them, 1.

Secondly, there is in all unregenerate men abundance of pride, which maketh them to think that whatſoever is done for them, either by God or men, it is due debt, and nothing more than their deſerts do require: and therefore when they are fat and full, they ſpurne with the heel againſt the givers. And this let us ſet down for a certain ground, that they which ſhew themſelves unfaithfull and diſloyal unto God notwithſtanding all his benefits, will never be true and firm friends unto us, how neerely and ſtrongly ſoever they are linked unto us in outward reſpects: he that is not Gods friend can never be our faithfull friend. 2.

Thirdly, wicked men do love ſin better then any benefits: and therefore will they fall out with their kindeſt friends rather than with their beloved corruptions, and be diſcourteous unto any, yea adventure the damning of their own ſoules eternally, rather than croſſe their wretched 3.

lusts, and set themselves against their sinfull Actions.

Use 1. For instruction, to teach us a point of wisdome that seeing all sinners are unfaithfull, therefore we should beware how we trust them, and how we commit our selves or our secrets unto them: for albeit their looks be faire and smooth, and their speeches and outward carriage seem loving and kinde, yet they fear not God, they will lye in wait for an advantage, and do us a mischiefe before we be aware, if we take not the better heed of them, and therefore let us not expose our selves unto them.

Indeed our Saviour did lay open himself unto *Judas*, because he knew that *Judas* was appointed for that work, and the will of his Father must needs be fulfilled, but we not having the like reason, must not imitate our Saviour herein, nor acquaint such persons with our counsels: much lesse let us provoke them, and cast our selves into their danger: for if they have us once in the snare there is no hope of mercy, except the Lord worke for us extraordinarily.

Let men therefore looke heedfully unto themselves, and beware, as of others, so of untrusty servants, of ungodly children, yea of unholy yoke-fellows: for there is no fidelity to be expected where the true feare of God is not planted in the heart. They are bound to pray for them, to instruct them, and shew them any kindnes that civility or Christianity bindeth them to perform: but herein their wisdome must appeare, that they be not not too open hearted unto them, nor too ready to put them in trust in matters of great importance.

Second-

Secondly, here is matter of comfort to all such as are faithfull in their dealing, that would rather lay down their lives, than deal honestly or discourteously: this is a great grace of God to requite friendship to their friends and to shew themselves thankfull for benefits received. And indeed true and found thankfulnes can be in none, but onely in those that are truely gracious: wicked men may be glad of a good turn, and in outward complement of words and behaviour make a semblance and shew of thankfulnes: but to be truely joyfull, as seeing Gods hand in a kindnes received, received, and heartily and in conscience to love the party whom God hath made an instrument of that good, with a desire and endeavour to requite the same, this cannot possibly be in any but in Gods people. *Use 2.*

Verse 21. *Truely the Son of man goeth his way as it is written of him, but woe be to that man by whom the Son of man is betrayed.*

The death of Christ and the manner and means of it were prophecyed of before, yet is not *Judas* thereby excused. Which teacheth us, that.

A wicked man may fullfill the will of God to his own condemnation, and do that which God hath foretold, to his utter destruction. *Doct. 4. The wicked fulfil Gods will to their ruine.*

God had said, that *Judas* should be a traytor: he is a traytor: God had determined (and Christ had confirmed it) that he should be a devil: he is such a one, yet all to his woe. So was it declared before unto *Abraham*, that *Pharaoh* should grievously afflict the *Israelites*: he did accomplish Gods will in that behalfe, and verified that which

which God had fore-ſpoken, but to his own ut-
2Sam. 12. ter ruine. In like ſort the Prophet *Nathan* in
11. Gods name denounced before-hand this judge-
ment againſt *David*, that he would raiſe up e-
vill againſt him out of his own houſe: *Abſalom*
effected it accordingly, but to his own overthrow.
So *Herod* and *Pontius Pilate*, the high Prieſts and
the Gentiles, conſulted together to put to death
the holy Son of God, and therein did nothing
Act. 4. 27, more than Gods *hand and his counſell had deter-*
28. *mined before to be done*, yet notwithſtanding they
periſhed in their ſins as many of them as repent-
ed not. And to heap together no more proofs in
a matter ſo evident, we may note in the Scriptures
how the enemies of the Church are compared to
Gold-ſmiths, for that they purged Gods people
Dan. 11. from their droſs, and to Launders, becauſe they
32. waſhed away their ſpots, &c. and yet heavy
Zach. 13 9 judgements are denounced, and have been from
time to time executed upon them for ſuch works.
And good reaſon it ſhould be ſo.

Reaſons. 1 Firſt, becauſe they are not allured unto it by
vertue of any commandement, but driven unto it
by a ſecret providence of God.

2 Secondly, they do it not in love unto God,
but in malice againſt God, or man, or both: as
Judas in a ſpleen conſpired againſt his Maſter,
becauſe he found fault with his hypocritical deal-
ing, *Mar.* 14. 6. &c. & 10. &c.

3 Thirdly, they aym not at Gods honour, though
they accompliſhed that which tendeth to his ho-
nour: but they ſeek themſelves ſome way or
other, in that which they do.

Uſe 1. Which ſerveth for the juſt reproof and terrour
of thoſe that when they are convicted of any hai-
nous

nous crime, cast off all the fault with this, I was predestinated unto it, and unless God had appointed it, I could never have done it. What of that? therefore they hope there is no danger hanging over their heads for such facts: but what then will they say of *Judas*? did not he do that which God had decreed? yet our Saviour saith, *Woe to him*: and we may as well say, woe unto these: for whatsoever they imagine, the necessity of their sinning in respect of Gods decree, doth nothing diminish the grievousness of their offence, neither shall it at all mitigate the extremity of their punishment.

This is also for our instruction, that we should frame our obedience in another manner, and for that purpose reason thus with our selves: have I commandement for this which I do? Is it a duty warranted by the Word, which I now perform? Some do that which God hath appointed, but it is onely by a providence, not in any conscience: how doth my obedience differ from theirs? Do I practise good duties because God calleth for them? then shall my service be acceptable unto God: do I forbear evill because he forbiddeth it? then do I that which is pleasing unto him, otherwise not. In this manner let us fit our hearts performing every thing in that manner, and to' that end which God hath ordained, that we may not onely do that which the Scripture saith (for so did *Judas*) but that which the Scripture warranteth, and in that sort as it approveth, for so Gods servants are bound to do. *Use* 2.

It had been good for that man, if he had never been born.

It is good for us that he was born, because we have

have benefit thereby: but not for him, becauſe whatſoever matter of contentment he had in his life-time, turned at length to the increaſe of his miſery, and to his perpetual damnation. Whereby it appeareth, that

Doct. 5. No earthly contentment can countervail the puniſhments in hell.

All the delights and contentments of wicked men in this world, cannot countervail the miſeries that they ſhall feel in the world to come.

Job 2. 4.

Judas had life it ſelf, which is a thing very delightfull, and of which it is truly ſaid, though by a lying ſpirit, *Skin for skin, and all that ever a man hath, will he give for his life.* He had alſo great preferment, being one of the Apoſtles, and the chief officer amongſt them, namely, to be their purſ-bearer; which liked him exceeding well, becauſe he was a thief, and ſtole from them much of that which was given: yet notwithſtanding all this, and whatſoever elſe can be named, our Saviour ſaith, *it had been good for him that he had never been born.*

The like may be ſaid of *Saul*, *Jeroboam*, *Ahab*, and many other Kings: who would account it a good bargain to have their Kingdomes with all the honours and delights which they could afford, and their victories with all the glory that accompanieth the ſame, upon this condition, that he ſhall endure the ſame miſeries and torments in hells that they do? Certainly no wiſe man would willingly make ſuch a match: for *what ſhal it profit a man to win the whole world, and to loſe his owne ſoule?*

Reaſons. 1

Firſt, the beſt delights and contentments of this life are mixed with many troubles, ſorrows, and fears: but their miſeries in the life to come are pure miſeries, without any mitigation or comfort

comfort in their pain and torment.

Secondly, their pleaſures here are but few and ſhort, and of ſmall continuance: but their paines hereafter ſhall be innumerable and endleſs. 2

Thirdly, all their delights in this life are but ſnares, and all their good cheer and dainties, but poyſons; and the more men take of them, the more grievous ſhall their puniſhment in hell be. 3 Rev. 18.7.

For inſtruction, that we ſhould not endanger our ſouls for the enjoyment of the pleaſure of ſin for a ſeaſon; yet many are ſo fooliſh, that ſo they might ſatisfie their fleſhly deſires, they care not though they do it with the price of their ſoules: ſo they may have their pleaſures and commodities, and fulfill their beaſtly luſts, they will even ſell themſelves unto deſtruction, as *Ahab* did: not caring what miſeries they caſt themſelves into, nor what ſnares they intangle themſelves in, ſo they may accompliſh their bruti ſh and devilliſh purpoſes, being therein more ſilly than the poor bird, or fiſh, that once perceiving the ſnare or the hook, will not eaſily meddle, nor adventure the danger of the ſecond time. *Uſe* 1.

Secondly, if it be ſo, that all the commodities and delights of this life cannot countervail the miſeries of damnation, then on the other ſide why ſhould it not hold as true for our comfort, that all the loſſes and ſorrows of this life cannot countervail the happineſs of ſalvation: for the Apoſtle ſaith, *That the afflictions of this preſent time, are not worthy of the glory that ſhall be ſhewed unto us*: the one being light and momentany, *Uſe* 2. Rom. 8.18.

the

the other weighty and eternall. Let us ſuffer never ſo many diſgraces and loſſes, and go through never ſo many hard brunts, our bleſſed eſtate in heaven will anſwer for all: ſo that as it was ſaid of *Judas*, it had been good for him he had never been born, notwithſtanding all the delights that he enjoyed; ſo may it as truly be ſaid, happy we that ever we were born, notwithſtanding all the miſeries that we have endured: yea, though they have been as great as theirs, of whom mention is made, *Heb.* 11. that they were racked, and ſtoned, and hewn in ſunder, &c. for they endure all in hope of a better reſurrection, *Verſ.* 35. and ſo ſhould we if God bring us unto the like extremities. And thus much of the conference, now followeth the inſtitution of the LORDS Supper.

THE

THE
TENTH SERMON.

Mar. 14. 22, 23, 24.

22 *And as they did eate, Jesus took the bread, and when he had given thanks, he brake it, and gave it to them, and said, Take eate, this is my body.*

23 *Also he took the cup, and when he had given thankes gave it to them, and they all dranke of it.*

24 *And he said unto them, This is my blood of the New Testament, which is shed for many.*



E have in this Text and the words following, declared unto us, after what manner our Saviour did celebrate his own Supper, at the first institution thereof, leaving to us and his whole Church, a president and pattern for the due observation of it, wherein is to be noted;

1 The dealing of our Saviour with the Elements.
2 His speaking to the Communicants.

1. Concerning the first, it is said of the bread

that he 1. *took it, and* 2. *blessed it, and* 3. *brake it, and* 4. *gave it.* (*He took the bread*) meaning that bread which was prepared by them for the Passeover, and by Gods providence for the Sacrament. And *when he had blessed it*: that is, prayed for a blessing upon it, that it might be effectual both to his elect Apostles that were present, and to all those that should faithfully receive it to the end of the world: and had also praised God, for giving himself to be the Redeemer and Saviour of the world, and vouchsafing unto his Church this Sacrament, and causing the bread to be of such great force and use, as not onely to represent unto them his sufferings, but also to confirme their faith in him, and to exhibite the vertue of his passion unto them. Having thus blessed it, it is said that (*he brake it*) which he did in a double respect; one was, that so it might be more divisible, to every one a part: another was, that it might be more significant, to expresse Christs sufferings. Concerning whom, though it be said, *that a bone of him should not be broken*: yet that phrase is used to declare the passion of the whole man-hood, *that he was broken for our iniquities*, *Isa.* 53. 5. When he had broken it, it is added, that he (*gave it*) assuring them thereby, that he bestowed himself upon them.

Likewise for the cup it is said, *He took it, and when he had blessed it*, that is, prayed and praised God for it, in the same sort as he had done for the bread, *he gave it to them*, Ver. 24.

2 Now concerning this speech to the Communicants, it

consisteth partly in a { Commandement. / Promise.

1 The

1 The Commandement is contained in theſe words, *Take, eate*, take the bread, and take my body: eat the bread, and eat my body: take and eat the bread corporally, and by ſenſe; take eate Chriſt ſpiritually, and by faith. And the like commandement is here implyed, and elſe where expreſſed concerning the cup, that is, the wine in the cup, (drink ye all of this) which they are ſaid here to obey. *Verſe* 22.

2 The promiſe is implyed in theſe words, *This is my body, this is my blood*; that is, lively ſignes to ſignifie, and effectuall inſtruments to convey my ſelfe, and all the benefits of my death and paſſion unto you. Mat. 26. 28.

Further, concerning the wine it is ſaid, *This is my blood of the new Teſtament*, or new Covenant: as if he ſhould have ſaid, as God hath bequeathed unto you himſelf, his graces, his bleſſings and his kingdome, ſo by the ſhedding of my blood he will confirm this legacy unto you, and that two ways:

Firſt, becauſe as others, ſo this Will and Teſtament could be of no force as long as the maker thereof was alive, *Heb.* 9. 16, 17. Therefore by this Sacrament Chriſt would have them put in mind of his death.

Secondly, as in other, ſo in this Will, it was not ſufficient that the party that made it ſhould be dead, but it muſt be proved by authority, as it were to be good, and therefore was this authenticall ſeal of the Sacrament ſet unto it. So that this Teſtament was ſealed by the blood of Chriſt, concerning the merit and efficacy of it: but by the Sacrament, concerning the application of it.

It is called the new Testament or Covenant; in respect of that which was under the Law, from which it differeth, and goeth beyond it in divers circumstances: as particularly shall be shewed.

And as they did eate, Jesus tooke the bread, and when he had given thanks, &c. Or as the word signified (*blessed*) that is, prayed unto his Father for a blessing to be bestowed upon the receiving of it, not onely upon those that were there present, but upon all that should afterwards to the end of the world faithfully partake of the same. In that Christ Jesus seeks the blessing of this Ordinance from the Lord, the Doctrine is, that

The vertue and efficacy of the Sacrament, is from Gods own hand, through the mediation of Christ Jesus.

Doct. 1. The vertue of the Sacrament is from Gods own hand. See the ferm. on Joh. 6. *Doctr.* 5. Joh. 6. 31.

God gives it, and Christ procures the benefit of it unto his people: and this is common to all other ordinances and services with the Sacrament. To this purpose it is said, that *Moses* gave not that *Manna* unto the *Israelites* in the wilderness from heaven, but *my father* (saith Christ) *giveth you the true bread, which giveth life unto the world*: that, no Minister, nor creature in heaven or earth can bestow upon any.

Reason 1. Jam. 1. 17.

First, one generall reason of this doctrine is, that *every good giving, and every perfect gift is from above, and cometh down from the Father of lights.* Now what more excellent and perfect gift can there be than the body and blood of Jesus Christ? and therefore if God be the author and giver of all other good things, this must of necessity proceed from his bounty in a speciall manner.

A second

A second cause why God will have the disposing of his graces in his own hand, is, that there might be a difference between him and all his Ministers, and that he might retain that prerogative for Christ Jesus alone: for he it is that *giveth the meat which endureth to everlasting life.* And the reason is, because *the Father hath sealed him*, that is, the Lord hath authorized him by the broad Seal of Heaven, and will let none to be co-partners with him in that office: he is the Lord-Treasurer of all graces, and therefore he must blesse his Ordinances unto us, if ever we look for benefit thereby. In which regard *John Baptist* saith, *I baptize you with water*, and that is all that he could do; as for washing of the heart, and purging of the conscience, that he attributeth wholly unto Christ Jesus: *He will baptize you with the holy Ghost and with fire.* Mat. 3.11. *John* would not arrogate that unto himselfe, lest he should treacherously lay claim to that which is proper unto the crown. The like faithfulnesse in giving God his due, we see in the Apostle *Paul*, who saith, *I have planted, Apollos watered, but God giveth the increase*: thereby intimating that the best Ministers are but as gardners in the Lords Church, they can but put the Siens into the stock, or the root into the ground: and as possible it is for a man to make a tree, as for a Minister to make a Christian: and as possible to put sap into a dead block, and to make it grow and flourish, and bring forth fruit in abundance, as for a Minister to put into any the least drop of grace, or to add any whit unto it where it is already wrought. 1 Cor. 3.6.

Thirdly, the Lord will have the vertue of the

Sacrament to be in his own power, to beſtow where and how he will, that there might be a difference between Communicants, to wit, between the good and the bad. If it were in mens hands to diſpoſe, and did conſiſt in the deed done, as ignorant Papiſts imagine, men would beſtow it promiſcuouſly, and wicked hypocrites would have as good a ſhare as thoſe that are truly religious, and the worſt ſpeed as well as the beſt: for men cannot ſearch the hearts of their people, to ſee with what preparation they come: and there is that love in them (which is a thing commendable) that they deſire all might be ſaved. If *Moſes* could have given every man in Iſrael grace when he gave them the *Manna*, he would have done it: he that could have been content that his name ſhould be razed out of the book of Life for their ſakes, would not have ſtuck with them for ſuch a matter. If *Abraham* could have circumciſed *Iſhmaels* heart, when he circumciſed his fleſh, he ſhould not have been excommunicated for his prophaneſs: but God hath alwayes heretofore, and doth ſtill keep this power in his own hand, that ſo he may enrich with grace thoſe whom he thinketh fitteſt, and deale with every one as he knoweth their hearts. *Moſes* was the Miniſter of Baptiſme to thoſe that paſſed through the Red-ſea, yet with many of them God was not pleaſed: for onely thoſe that are good in his ſight, ſhall taſt of his good gifts: And therefore Chriſt prayeth not for the world, but onely for thoſe which he hath choſen out of the world, and ſuch as ſhall believe through the preaching of the Goſpel, that they may be partakers of the benefit of his ordinances.

1. Cor. 10.

John 17.

First,

First, for instruction, if ever we would speed well when we come to the Sacrament, let us make the Lord our friend, sith the distribution of grace pertaineth to him alone: let us seek it at his hand, and not bring any sinne with us which may offend his glorious presence. Which if we can do, we may and must expect a blessing from him. It is not the goodnes of the Minister that can do it (though it be a good comfort to have a holy mans prayer for us) it is as possible that a man should appoint where the rain shall fall, as where grace shall fall: and though it should be concluded by Parliament what dayes is should rain, and in what parts of the land, it were of no force; for God alone hath the ordering of the clouds, and so hath he also of the graces of his Spirit. *Use 1.*

Secondly, this maketh for the comfort of such as come preparedly unto the table of the Lord, with a true heart. though burdened and wearied with many corruptions. Christ hath prayed that the Sacrament may be effectuall unto them, and therefore it shall be so: and he hath praised God for giving it unto his people, and therefore it shall not be in vain: neither their own weakness, nor the meanness of the Elements, nor the imperfections of the Minister shall hinder the powerfull working of Gods ordinance. *Use 2.*

But we are base creatures, and the Minister is no better than he should be. *Object.*

Indeed if grace were to be fetched out of such dirty ditches as we are, we could look for little good: but God is a clear fountain, and from his fulnes shall we receive grace upon grace. *Answ.*

But alas, neither we nor our Minister can pray *Object.*

so earnestly, nor praise God so heartily, when we communicate at the Lords Table, as God requires, and we ought to do.

Answer. What of that? were not Christs prayers and praises such as must needs be pleasing unto the Lord? If they were (as cannot be denyed) let us never be discouraged for these imperfections of ours, for Christ was appointed to be an universall Minister for all his elect, and in the perfection of his petitions and thankesgiving, all the blemishes that are in ours shall be hidden and covered.

Use 3. Thirdly, that is for the reproof of such prophane persons, as come unchearfully and heavily unto this Sacrament: and if the respect of their Governour, of the Lawes, and of their own credit did not move them, they would altogether absent themselves from it: these are wretched persons, that make no more account of this singular pledge of Gods favour. Hath Christ prayed unto his Father for a matter of no worth? and given thanks unto him for that which is of no estimation? But let such unbelieving and sinfull wretches go: and as for us, let us be assured for our comfort, that when Christ became a suiter to his Father, he was in such favour with him, that he obtained that which was worth the having, and deserved praise and thanksgiving both from him, and from all his people, as that which should be a means of their everlasting happinesse.

Verse 22. *Take, eat, this is my body, &c.*

This is the Commandement that our Saviour giveth unto the Communicants, to wit, that they should take the bread, and take his body, eat corporally, and eat spiritually: receive the sign, and the thing signified, the one as well as the other

ther: for ſo much doth the promiſe which is annexed (*This is my Body*) imply. As if he ſhould have ſaid, this bread broken before your eyes doth plainly repreſent unto you my body (that is, the whole man-hood, a part being put for the whole) which is given for you, and ſhall be broken for you, that ſo you may have a ſpiritual communion with me; as there is a natural union betwixt you and this bread which I give unto you: and the like is to be underſtood of the wine. The words thus expounded, according to the ſimple meaning thereof, afford us this Doctrine, that,

Doct. 2. Our Union with Chriſt by the Sacrament.

Chriſt Jeſus in the Lords Supper, by corporal food doth give us a moſt pure poſſeſſion of himſelf, and meer Union with himſelf. The bread and Wine are not onely pledges of what ſhall be beſtowed on us, but effectual means to exhibit the things promiſed unto us: and therefore Chriſt uſeth theſe words, *Take eat, this is my Body, Which is given for you, which is broken for you*: and ſo of the wine, *Drink ye all of it, this is my blood which is ſhed for you*. Now what can be nearer unto us then our meat and drink? We have greater intereſt in nothing then in our food; for that is made a part of our ſelves. If we eat meat in another mans houſe, after we have received it, it is more ours then his that prepared it; no one joynt is ſo near another, nor the foul ſo near to the body, as our food is near us when once it is digeſted and turned into nouriſhment unto us: which doth plainly repreſent unto us the near conjunction that is betwixt Chriſt and every worthy receiver: Hence proceedeth that ſpeech of the Apoſtle, *The cup of bleſſing which we bleſs, is it not the communion of*

Lu. 21. 19. 1 Cor. 11. 24. Lu. 22. 20.

1 Cor. 10. 16.

the blood of Christ? The bread which we break, is it not the communion of the body of Christ? that is, do not these cause us to have an effectual communion with him in all his gracious merits?

Object. Now if question should be made, why Christ should make choice of bread to be a sign in the Sacrament, rather then of any other more excellent and glorious creature?

Answ. Why God made choice of bread. The Answer is, That he did it for divers Reasons:

1. Because it was his Will, as it is said concerning the Gospel, that *it pleased him by the foolishnesse of preaching to save them that believe.*

2. There is besides his pleasure great wisdom in it, because it is very fit to represent that unto us, for which it was ordained, it being substantial food, & therefore called the staff of mans life, on which he doth as it were lean, and whereby he is upholden: and besides, this is for every mans stomack, and for every ones state, and may every where be gotten. And yet withal we must know that bread cannot fully expresse the efficacy of the spiritual food, Christ Jesus, which we are to feed upon: for bread is earthly, that food is heavenly; bread preserveth corporal life, and that but for a time, Christ not only preserveth, but giveth, not a natural, but a supernatural, not a temporal, but an eternal life.

Thirdly, God made choice of Bread, in respect of his own glory, that the weaker the means are, the stronger his hand might appear to be. If we had been to receive gold or gemms, or precious stones, our senses would have been more wrought on then our hearts, and we should have more regarded the sign, then the thing signified: the which

which inconveniences, with other of the like kind, the Lord by giving us bread hath prevented.

Seeing then that the bread (as alſo that wine) in the Lords Supper is of ſuch excellent force and uſe, as to put us in mind of Chriſts death and blood-ſhedding, to teſtifie his undoubted, true, and reall preſence to every faithful Communicant, and to refreſh and feed the ſouls of the worthy receivers unto eternal life, in which regard they do as far ſurmount common bread and wine, as the wax wherewith a pardon or charter, or any other evidence is ſealed, is of more worth then that which is to be ſold in the Trades mans ſhop: ſeeing (I ſay) that the bread is of ſuch ſingular uſe, this maketh, firſt, for the confutation of the Papiſts, which hold that after the words of conſecration, there remaineth no bread at all, but that it is tranſubſtantiated into the very body of Chriſt. Indeed we grant that as the bread, ſo Chriſt his body is there offered and received by every faithful Communicant: but how? not corporally, but ſpiritually: not from the Miniſters hand, but from Gods hand; not by ſenſe, but by faith. And for the further clearing and confirming of this truth, many reaſons might be brought, but I will produce but onely ſome few. *Uſe* 1.

The firſt is taken from the expreſs words of the Holy Ghoſt in the Scriptures, who mentioneth bread after the words of conſecration, ſaying, (*The bread which we break.*) 1 Cor. 10. 16. And again, *He that eateth this bread, &c.* 1 Corinth. 11. 27, 28. 1 Reaſons againſt Tranſubſtantiation.

A ſecond reaſon is this, we receive the ſame in

in ſubſtance which the Fathers did in the wilderneſs, 1 *Cor.* 10. 1. For the *Manna* is there called ſpiritual meat, and the Rock is ſaid to be Chriſt; now it is certain that they did not corporally eat the body, and drink the blood of Chriſt, becauſe he had not then aſſumed our nature: and our Savi-
Joh. 6. 32. our denyeth the *Manna* to be the true bread which came down from heaven.

3. Thirdly, if the bread by the words of conſecration be tranſubſtantiated, it will follow that wicked Communicants may alſo partake of Chriſt (for *Paul* ſaith, that all, good and bad, did eat the
1 Cor. 10. *ſame ſpiritual meat, &c.* as touching the outward ſign and element) and ſo cannot afterward: per-
Joh. 6. 55, 56. iſh, and be damned; for that whoſoever *eateth of Chriſt his fleſh, &c. hath eternal life*, and he will raiſe him at the laſt day: for he dwelleth in us, and we in him: Now it is certain that there is no communion betwixt the Lord Jeſus and wicked ſinners, neither are they in the ſtate of ſalvation, neither ſhall they be raiſed up unto glory at the laſt day: and conſequently, they feed not on him, and the Sacramental ſignes are not tranſubſtantiated unto him.

4. A fourth reaſon is from the end for which the Sacrament was inſtituted by Chriſt, and is continued in his Church. Then his meaning was not according to his humane nature, to converſe with his people on earth after a bodily manner: for though he were preſent with his Diſciples at the firſt celebration ſenſibly in his manhood, yet the purpoſe of it for afterwards was to continue a memorial of him, when the heavens ſhould contain him: therefore (ſaith he) *do this in remembrance of me.* Which ſhould be ſuperfluous and needleſs

needlesse, if he were continually conversant with his members every where in the Mass, and in the Lords Supper. Acts.3.21. Luk.22.19

Fifthly, many foul absurdities do insue upon this grosse opinion of transubstantiation, for, 5

First, either one Christ in his bodily presence, must be both in Heaven and Earth, and in innumerable places there are at one instant: or else be multiplied, and many Christs, and many Saviours, and many Redeemers, must be dispersed throughout all the Churches where the Mass is offered, or the Sacrament administred: and so when the Lord did first celebrate it, there was to be one Christ breaking and distributing, and another Christ broken and given: one Christ to *Peter*, another Christ to *John*, and to every Apostle one. 1. Absurdity.

Secondly, how can cruelty be here avoided? how can men devour him, and not kill him? how should men swallow him up, and yet offer no violence unto him. 2.

A glorious body may be in many places at once, and be eaten and not hurt, because it is not patible or mortall. *Object.*

But when the Disciples first received him, he was both mortall (for he dyed on the morrow) and patible, for he was in an agony and torment that night: and therefore how cometh it to passe that the nailes should have force to kill him, which onely pierced some part of his body, rather then their teeth which chewed him whole. *Answ.*

But he himself saith, *This is my body.* *Object.*

So it is sacramentally, and by a *Trope* but not literally and simply, as the words may be misconstrued. The like kind of speech is used in other *Answ.*

Sacraments:

Sacraments: Circumcision is called *the covenant*, *Gen.* 17.13. The Lamb is called the *Passeover*, *Exod.* 12. 11 the rock Christ, 1 *Cor.* 10. 14. And is not the cup said as well to be the *blood of the new Testament*: and yet our Saviour calleth the consecrated wine the *fruit of the vine*, Mat. 26. 29.

Object. But Christ saith, *John* 6. 53. 55. *Except ye eate the flesh of the Son of man, and drinke his blood, ye have no life in you, for my flesh is meat indeed, and my blood is drinke indeed.*

Answ. He speaketh not there of the Sacrament, but rather of the faithfull embracing of him in his Word: for the Lords Supper was never before, nor at that time instituted, and as yet the words of Consecration had not been spoken: and therefore if this be understood literally without the spirituall meaning thereof, it will follow, that either Transubstantiation was before the Lords Supper, or the Lords Supper before the night in which he was betrayed. And in this place he maketh no mention of bread to be turned into his body: and the words wrested, would rather argue his body to be transubstantiated into bread, or flesh, then bread to be changed into his body.

Use 2. Secondly, as this serveth for the confutation of them that hold there is no bread at all in the Lords Supper: so it maketh against such as think there is nothing but bread to be expected there: that we are to receive onely the outward signe in a bare remembrance of Christ his death and passion: and so do they deprave the Mysteries of God, and extenuate his promises: as if when the Lord calleth all his people to this memorable banquet,

banquet, he ſhould deceive them with empty diſhes, and with painted meat in ſtead of better cheer. It would have been a great diſgrace for *Ahaſhuerosh* to have dealt ſo, when he called all his Princes to a banquet: and therefore they are juſtly to be reproved, that eſteem ſo baſely of this holy Feaſt, ſeeing God offereth, and exhibiteth truly; though not corporally, his own Son, with all his precious merits to every faithfull receiver: ſo that every gueſt at his Table may truly be ſaid to feed of Chriſt Jeſus. Eſter 1.

Thirdly, this is for our inſtruction, that ſeeing by this Sacrament we may be ſo nearly united unto Chriſt, we ſhould come with a large expectation of receiving good from the ſame: and therefore make preparation for the ſame accordingly, that ſo we may not come unworthily, leſt we receive judgements inſtead of mercies. *Uſe* 3.

Fourthly, here is another inſtruction, that when we come to this celeſtiall feaſt, we fall to it, and feed of it as Chriſt biddeth us, *Take, and eate*: let us ſet our eyes, our ears, our taſte, yea, and our hearts alſo a-worke, with all ſerious meditation, to make uſe of thoſe heavenly myſteries: and when we ſee the bread broken, let us boldly conclude, Chriſt was broken for me, and therefore I ſhall eſcape the breaking which I have deſerved: and when the bread is given unto us, let us reſolve, Chriſt with all his benefits is beſtowed upon me; and when we eat the bread, let us aſſure our ſouls of this, Chriſt is made unto me the true bread, where by my ſoule ſhall be nouriſhed unto life eternall. This is the eating that the Lord requireth and accepteth, and thus doing we ſhall ſhew that there is mutuall love and kindneſs *Uſe* 4.

kindneſs betwixt him and us, which is a thing well pleaſing unto him: and therefore he exhorteth all his ſervants, ſaying, *Eate, O friends,* Cant. 5. 1. *drinke and make you merry, O wel-beloved.* None but thoſe that are friends can eat of his dainties, and thoſe that are friends will eat of the ſame: and therefore if ever we would ſhew our ſelves to be Chriſt his friends, if we would enjoy the feeling of his love unto us, and be aſſured of our love towards him, let us refreſh our ſouls at this banquet, and not let our Saviour be at coſt in vain, in making ſo good and ſo large proviſion for us.

Doct. 3. Chriſt maketh us a full meal.

Verſe 23. *Alſo he tooke the Cup, &c.*

In that wine is joyned with the bread, this point may be noted, that Jeſus Chriſt in the Sacrament doth make us a full meal.

We have here not onely bread, but wine, not onely the body of Chriſt, but his blood alſo, even the whole Chriſt with all his graces offered unto us. This is promiſed in the Prophecie of *Iſaiah*, Iſa. 25. 6. where it is ſaid, *In this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, even a feaſt of mixed wines, &c.* Meaning that he would make for his Church compleat proviſion, whatſoever might be for health, or ſtrength, and delight. And the like is propoſed in the ninth Chap. of the *Proverbs*: and there is cauſe why we ſhould think this to be ſo, for

Reaſons. 1 Firſt, he is of ſufficient ability, ſo that he can do it. And

2 Secondly, his love unto us his people is ſuch, that he is willing and ready to do it. Some men when

when they make feasts, could provide variety of good cheer, but they are loth to go to the charges: others are frank & liberall enough, but they want ability to give great entertainment, so that they speak that truly, which others do vain-gloriously, I am sorry that your cheer is no better. But it is otherwise with the Lord; as he is bountifull and will not spare cost, so is he rich in all abundance of heavenly treasures, and needs not spare cost: and therefore seeing Christ hath prayed that all his guests might have of the best, they shall not fail of any thing that their heart can desire and long for, especially seeing it is for his own glory.

A mortall sinfull man, even the King of *Persia*, for the setting forth of his magnificence and greatness, spared no cost in the feast that he made unto his Princes: much lesse will the Lord of glory in this banquet which he provideth for his people, seeing that he is incomparably better able, and more bountiful: and withall seeth and considereth the severall needs and necessities of all his children. Esther 1.

Here then in the first place, is confuted the errour of Popish Priests, that will have but one kind of food at this Table, and so cause the people to have a dry Feast, without any wine at all: Thus do they sacrilegiously rob Gods people of that allowance which he hath appointed for them, and him of that glory which is due in respect of his large bounty in this behalfe. For whereas the Lord instituted the cup as well as the bread, and prayed and gave thanks for the one as well as for the other, bidding them drink all of the wine, as well as eat of the bread: they teach *Use* 1.

and

Object. and practise the clean contrary. And that their sacrilege may not seem so vile as in truth it is, they produce some shews of reason for this their dealing. It is needless (say they) to add the wine unto the bread, for when we receive that, we feed on the whole Christ, and partaking of his body, we must needs withall partake of his blood, which is contained in the veins.

Answ. See here how shamelesly they controll Christ himself: for if we receive the blood in receiving his body, why did he ordain the cup as well as the bread?

Object. They answer, that Christ gave it only to Ministers, and so do they.

Answ. So did he the bread also, & therfore bythe same reason they may administer neither bread nor wine unto the Laity: and what reason can they alledge why Ministers may not receive the blood in the veins, as well as any other: But the words of Christ may decide this controversie when he saith *Drink ye all of this, this is my blood, &c. which is shed for you and for many, for the remission of sins.* And who are those many? even all that should afterwards believe in him. To those for whom Christ's blood was shed, the cup must be administred; but his blood was shed for private men as well as for Ministers, and therefore the cup must be administred to them as well as unto the Apostles themselves.

Use 2. A second use of this point is for instruction, that seeing there is such plenty and variety of all good things offered us at this banquet, no other feasting, or voluptuous living should either keep us from it, or make us come unworthily unto it: yet how many are there, that do so glut themselves

ſelves with eating and drinking, and ſurfetting on their carnall delights, that they are altogether unfit for the Lords Table.

Thirdly, here is matter of rejoycing for Gods poor ſervants, that though they fare hard at home, yet they may may have as good refreſhing as any other in the Lords houſe: for Chriſt Jeſus doth there provide a full meal for them. This was *Davids* comfort when he was baniſhed from the aſſembles of Saints, and could not be preſent at the Sacrament and ſacrifice: when he could but remember that he had been at them, and alſo been a profitable communicant as oft as he could, it did much refreſh his ſoul, ſo that it was ſatisfied as *with marrow and fatneſs*, with the very meditation thereof; he had received ſuch ſtore of grace from Gods Ordinance, and ſuch a ſtrong apprehenſion of his favour, that he counted it better then life it ſelf. And the conſideration thereof did not onely comfort his ſoule, but helped him alſo in his bodily neceſſities, inſomuch that when he was in a barren and dry wilderneſs, pinched with hunger, and preſſed with thirſt, the very remembrance of thoſe things that were paſt long before did cauſe him more cheerfully to undergo all his penury and want: If he then took ſuch comfort therein in his abſenſe, how much more ſhould we being preſent at the ſame? *Uſe 3.*

Verſ. 24. *This is my blood of the new Teſtament, &c.*

That is, this is a ſign and ſeal of the new Teſtament; which is ſo called, becauſe thereby Chriſt doth bequeath unto his people, as all the benefits

of this life, ſo the ſpeciall bleſſing of all, even eternall life: and this is termed a new Teſtament, in reſpect of that which was made in the time of the Law. That was, and this is; when that was inſufficient in ſome reſpects, the Lord aboliſhed it, and eſtabliſhed this in ſtead thereof, as being much better than that; for though both of them aym at ſalvation by Chriſt, yet it is in a different manner: for

Differences betwixt the old and new Covenant.

1 That was obſcure, conſiſting in rites and ceremonies, whereby Chriſt was darkly prefigured: but this is more plain and perſpicuous, ſo that Gods mercy and goodneſs towards us in his Son, may more cleerly and evidently be diſcerned in this one Sacrament, then it could by all their ſacrifices. Then the blood of beaſts was ſhed in ſtead of Chriſts, but now hath he ſhed his own blood for us.

2 Secondly, that Teſtament was appropriated to a few, and did belong properly to the nation of the *Jews* alone: and if any other nations would have their part in it, they muſt unite themſelves unto the *Jews*: but this hath a larger extent, and pertaineth to all Gods Elect throughout the whole world.

3 Thirdly, that conveyed unto men a ſmaller meaſure of grace: this offereth great plenty and ſtore thereof.

4 Fourthly, that was temporary, and to endure but a while, this is perpetuall, and ſhall laſt to the end of the world: and thus much for the differences betwixt the old Teſtament and the new. Now in that our Saviour ſaith, *This is my blood of the new Teſtament*, &c. The Doctrine is, that

Faithfull

Faithfull Communicants at the Lords Table come not onely to be refreshed at a feast, but to be enriched by a legacy; Christs will and Testament being there confirmed unto them

Doct. 4. Faithfull communicants enriched.

The particular legacies which Christ Jesus hath bequeathed unto them, are specified in the Epistle to the *Hebrews*; *This is Testament that I will make unto them, after those dayes, saith the Lord, I will put my lawes into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more.* The substance of which Covenant is this, that all their sins shall be forgiven, and both the guilt and punishment thereof wholly removed: yea they shall not only be justified, but also sanctified, the lawes of God and his promises shall be written in their minds, so that they shall have the knowledge of them: and in their hearts, so that they shall have the comfort, and feeling, and fruition of them: they shall not onely have interest in all Gods graces and blessings, but according to their need shall have the use and enjoyment thereof. And what treasures are comparable unto these? If we should receive many ten thousand pounds at every Sermon and Sacrament, it were nothing to this legacy, which is sealed to us in the Lords Supper: the worth whereof is so much the greater, by how much it hath more excellent appurtenances annexed unto it beyond that, which other Wills have.

Heb. 10. 16, 17.

First, when other legacies are paid, they can be no more demanded: but this is still due unto us, it is as it were a continuall rent, and the more we receive, the greater assurance have we of a larger portion, both grace and glory.

2 2ly, whereas when men have bequeathed any thing unto us, we must stay for it till their breath be out of their bodies: here it is otherwise; when once we have this Testament sealed unto us, we shall have present participation of the things therein made sure unto us, because the Testator is already deceased.

3 Thirdly, whereas others leave Executors to perform their Wils, the Lord liveth for ever, so that he himself that made it, will also execute it: and therefore as it is called a Testament, so it is else-where termed a Covenant: for the fulfilling whereof, the Lord hath entred into bonds, and Jer. 31 31. pawned his word and promise, his truth and fidelity, his oath, yea himself, his nature, and all that he hath: so that it is impossible he should fail in performing the least clause thereof. The Use thereof shall be

Use 1. First, for instruction, that seeing there is such a rich treasure offered unto worthy receivers of the Lords Supper, therefore we should not suffer a- Luke 14. ny earthly commodities, as oxen, farmes, or the like, to keep us from the same.

Use 2. Secondly, here is comfort for Gods poor servants: albeit they have but a small quantity of earthly things, seeing they have such interest in Christ his will, their state is happy; they have a fair living, and a goodly heritage; the Lord himself is their portion: and therefore though they have not these outward things themselves, yet seeing they have the owner and commander of them to be theirs, they are richly provided for, Christ being theirs, all is theirs. And as in respect of themselves, so also of their children, this offereth them matter of consolation. Alas poor creatures

tures (ſay many) we have little or nothing to leave them; but have you procured them a legacie in Chriſt his will? If you do ſo, though they have little, he hath much, and therefore never be afraid, they ſhall be ſufficiently provided for.

Thirdly, by this point all ſuch as have been Communicants at the Lords Table, may make tryal of themſelves, whether they have been worthy receivers or not: hath the Lord imparted his graces unto them? have they gotten aſſurance of the remiſſion of their ſins, and the power of the word in their hearts to quell the ſtrength of their corruptions? &c. If they find this in themſelves, they may be aſſured that the Lord hath graciouſly received them into his favour; but if they find no increaſe of knowledge nor deſire thereof, no vertue of Chriſt to crucifie their luſts, and to quicken them to good duties &c. they may as certainly conclude on the other ſide, that they came unworthily & unpreparedly, and therefore ſpeed accordingly, being ſent away altogether barren and empty. For concerning thoſe that are within the Covenant, it is ſaid; *They ſhall teach no more every man his neighbour, and every man his brother* (ſaying) *know the Lord* (they were paſt that) for (ſaith the Lord) *they ſhall all know me* (in a competent meaſure) *(from the leaſt of them unto the greateſt.* Uſe 3. Jer. 31 34.

The end of the Tenth Sermon.

A PROFITABLE

METAPHRASE

UPON THE

Epistle of *Paul* to the *COLOSSIANS*.

CHAP. I.

1 *Paul* understanding that there are that go about to spoyl you, and to make a prey of you, partly by shew of wisdome and philosophy, and partly by the beggerly elements of the world, or Ceremonies of the Jews, thought it needfull to write unto you, that according as ye have received Jesus Christ at the first, even so that ye would abide and proceed further in him, that you may be rooted and further built in the faith.

Vers. 1. Paul *an Apostle of Jesus Christ, by the will of God, and* Timotheus *our brother.*

AND that I write unto you, know that I do it with warrant; for I am an Apostle of Jesus Christ, and not tyed to any particular congregation, or to one Province, yea, or to one Kingdome, but am an Ambassadour, and

have commiſſion to all the world. Neither do I come to this charge of mine own will, or of the will of any other man, but by the will of God: and the ſame his revealed will. And albeit my authority herein be ſufficient to convince all men of the truth I write of, yet for further and ſtronger confirmation thereof, I have joyned *Timotheus* my wel-beloved brother, to bear record with me, that in the mouth of two witneſſes, the truth may be more ſurely eſtabliſhed.

Verſ. 2. *To them which are at Coloſſe, Saints, and faithful brethren in Chriſt, Grace be with you, and peace from God the Father, and from our Lord Jeſus Chriſt.*

And conſidering that the bleſſing of all labour dependeth upon the Lord, our beginning is with hearty prayer unto God for the grace and favour of God, to be freely given, together with all bleſſings, both of this life, and of that which is to come, from God the Father, and from our Lord Jeſus Chriſt, to you *Coloſſians*; yet not all that dwell in that Citie, but to thoſe which by faith are Saints and brethren, not in the fleſh, but in Jeſus Chriſt.

Verſ. 3. *We give thanks unto God, even the Father of our Lord Jeſus Chriſt, always praying for you.*

And that you may have further teſtimony of our love towards you, know you that we do continually both pray and give thanks to God for you: whom, to ſeparate from all falſe gods, I call the Father of our Lord Jeſus Chriſt.

Verſ. 4. *Since we heard of your faith in Chriſt Jeſus, and of your love towards all Saints.*

For

For, the report of your profeſſion and piety in Jeſus Chriſt, and of your love towards all Saints is come unto us

Verſ. 5. *For the hopes ſake which is laid up for you in heaven, whereof ye have heard before by the word of truth, which is the Goſpel.*

Which both profeſſion and love we know to be ſincere in that they are upholden in you through the hope and expectation of a treaſure laid up, not on earth, but in heaven; which hope you have conceived, not of your own fantaſie, or of the word of any man, but by the word of truth, that is to ſay, the Goſpel.

Verſ. 6. *Which is come unto you, even as it is unto all the world, and is fruitfull, as it is alſo among you, from the day that ye heard, and truly knew the grace of God.*

And if you aske what is that truth or Goſpell? verily none other than that which is preached among you now: which is not among you alone, but is preached in all the world, a certain note of the truth thereof: there having never been, nor ever ſhall be any doctrine, which hath leavened ſo great a lump of dough as is the world but onely the Goſpel. And for further aſſurance that it is the truth of God, I offer this to your conſideration, that as in the other places of the world, ſo among you, it hath brought forth fruit, even from the firſt time you have truly and ſincerely acknowledged this grace of God.

Verſ. 7. *As ye alſo learned of* Epaphras *our dear fellow-ſervant, which is for you a faithfull Miniſter of Chriſt.*

Where

Where if you ſay, we know not what doctrine is preached in all the world, nor what fruit it hath brought forth; although it be no other thing than the common & conſtant report which many may bring unto you: yet to joyn near unto you, and to rid you of all doubt, which is the true Goſpel of Chriſt, it is even the very ſame that you have learned of *Epaphras*; whom, if you love me, you muſt love, as being my beloved fellow-ſervant in Chriſt; yea, if you love your ſelves, you muſt reſpect him, as being a faithfull Miniſter of Chriſt for you.

Verſ. 8. *Who hath alſo declared unto us your love, which ye have by the Spirit.*

Who made manifeſt unto us your true love, not onely natural, but that eſpecially which is ſpirituall, whereof the Spirit is the Author.

Verſ. 9. *For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſdome, and ſpirituall underſtanding.*

And as we give thanks for your good, and ſo for the ſame cauſe that you have well begun (both becauſe you ſhould not go back again, and for that you have not attained to perfection) even from the firſt day we heard of you, we never give over praying for you, making this ſuit, that you may be filled with the knowledge of his will, in all wiſdome and underſtanding, whereof the holy Ghoſt is the author.

Verſ. 10. *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good works, and increaſing in the knowledge of God.*

Not that you ſhould content your ſelves with a bare knowledge and contemplation of heavenly things, but that you walke worthy of thoſe whom the Lord hath called to ſuch honour, to a full and whole pleaſing of him, both by bringing forth fruit in every good work, and by being increaſed in the knowledge of God.

Verſ. 11. *Strengthened with all might, through his glorious power, unto all patience and long-ſuffering, with joyfulneſs.*

Wherein becauſe there are many difficulties and hinderances laid in our way, our ſuit alſo is, that you may be ſtrengthened with all manner of ſtrength, according to that glorious power, which being in God, he is able to furniſh you with; that even with joy you may be able to beare all troubles, how grievous & how continual ſoever they be.

Verſ. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.*

And as we give not over praying for you, ſo do we not ceaſe to give thanks to God the Father, becauſe that it is he that by his holy Spirit hath made us fit to have a part in the inheritance of Saints: whom whether we conſider as they are in this world by reaſon of the comfort and knowledge of God, or as they ſhall be in the world to come, by reaſon of their perfect bleſſedneſs, may well be ſaid to be in light.

Verſ. 13. *Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son.*

This part of our inheritance ſtandeth firſt, in that God with a merciful hand pulled us out, both

of

of the preſent darknes of ignorance & diſobedience & from that which is to come even the moſt fearful puniſhment of them both. And ſecondly, it ſtandet in this, that the ſame God hath tranſlated us into the kingdom of his moſt dear Son, wch. being here begun, ſhal be accompliſhed in the life to come.

Verſ. 14. *In whom we have redemption through his bloud that is, the forgiveneſs of ſins.*

In which his dear Son we have a full redemption, whereof one part which is our juſtification, we have already received, waiting for that which remaineth, even the redemption of our bodies: all which redemption is purchaſed unto us in the obedience of the Son, which obedience was ſpecially, and moſt ſignificantly declared in the ſhedding of his bloud.

Verſ. 15. *Who is the image of inviſible God, the firſt born of every creature.*

This Chriſt, that you may know what plentifull and rich redemption you have in him, to the end that you may reſt in him alone, is thus ſet forth to you as followeth. As touching his perſon ſtanding of two natures, he is the moſt lively and expreſs Image and character of God, not only of his qualities (if yet there were any qualities in the Godhead) but of his very nature and eſſence; in whom we behold God which is inviſible, and touch him which is infeelable, which is the principal heir of all the creatures in the world, in whom we that beleeve have right unto them.

Verſe 16. *For by him were all things created, which are in heaven, and which are in earth, things viſible and inviſible: whether they be Throwes or Dominions, or Principalities or powers, all things were created by him, and for him.*

For

For by him all things are created in heaven and in earth, viſible and inviſible, even the Angels themſelves, to the worſhiping of whom ye are ſeduced: and amongſt them all of what degree or place ſoever they be: whether they ſit in Thrones, or whether they have Lordſhip, Principality or power over other Angels, all things are made by him and for him.

Ver. 17. *And he is before all things, and in him all things conſiſt.*

Wherefore he is before all things and all things have their continuance, and are upholden by him.

Verſe 18. *And he is the head of the body of the Church, he is the beginning, and the firſt-born of the dead, that in all things he might have the preheminence.*

And as touching the office which he executeth in reſpect of both natures, he is the head of the Church, which is his body, and he is the firſt fruits and firſt begotten of the dead, not onely in reſpect that himſelf is riſen, but alſo that he is the author of reſurrection, which is here begun, and ſhall be perfected in the laſt day, when he ſhall change theſe vile bodies and make them like his glorious body.

Verſe 19. *For it pleaſed the Father that in him ſhould all fulneſs dwell.*

For in him it is the good pleaſure of God, that the grace of the Spirit ſhould without meaſure fully dwell.

Verſe 20. *And by him to reconcile all things unto himſelf, and to ſet at peace, through the blood of his Croſſe both the things in earth, and the things in heaven.*

That by him he might reconcile unto himſelf, making

making peace by the death of his Croſſe, between God and all men, whether it be they which having beleeved in him before his coming, are now in heaven: or thoſe which being in earth, do beleeve in him.

Verſe 21. *And you which were in times paſt ſtrangers and enemies, becauſe your minds were ſet in evil works, hath he now alſo reconciled.*

Wherefore having reconciled all unto himſelf, he hath reconciled you alſo; which benefit that it might be the better eſteemed, conſider what ye were when he reconciled you, ſtrangers from God, yea enemies in your very underſtanding, which is the chiefeſt, and therefore much more in other parts: which enmity was made manifeſt by your evil works.

Verſe 22. *In the body of his fleſh through death, to make you holy and unblameable, and without faults in his ſight.*

I ſay now, he hath reconciled you in his humane nature, like unto ours, by his death, to the end he might make you holy, and without ſpot, and blameleſſe in all ſincerity, as before himſelfe.

Verſe 23. *If ye continue grounded and eſtabliſhed in the faith, and be not moved away from the hope of the Goſpel, whereof ye have heard, and which hath been preached to every creature which is under heaven, whereof I* Paul *am a Miniſter.*

And this reconciliation know no otherwiſe to belong unto you than ye abide grounded and ſetled in faith, and be not carried away from the hope you have heard in the Goſpel, the truth whereof appeareth, in that in ſo ſhort a time it hath been preached to all nations under the cope

of

of heaven; of which Goſpel I my ſelf a Miniſter.

Verſ 24. *Now rejoice I in my ſufferings for you and fulfill the reſt of the afflictions of Chriſt in the fleſh for his bodies ſake, which is the Church.*

Wherein it ought not to diſmay you that I am in bonds, ſeeing my ſelf do rejoyce in it: ſeeing it is not for redemption (which Chriſt alone hath wrought) but for the confirmation of your faith, and example of your patience: and ſeeing thereby are fulfilled the paſſions which are yet wanting unto the body of Chriſt, which is the Church, which muſt be like unto Chriſt her head in ſuffering, that it may be like unto him in glory. And finally, ſince it is not for your good alone, but for the good of the whole body of Chriſt, which is the Church.

Verſ. 25. *Whereof I am a Miniſter, according to the diſpenſation of God which is given me unto you-ward to fulfill the word of God.*

Whereof as of the Goſpel I am a Miniſter, and that by the ordinance of God, who committed a ſtewardſhip unto me, that in you might be fulfilled the word of God.

Verſ. 26. *Which is the myſtery hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

I mean the ſecret of the Goſpel, ſo worthily called, for that it hath been hidden from all times and generations hitherto: and now is made manifeſt not to all but to his Saints.

Verſ. 27. *To whom God would make known what is the riches of his glorious myſtery among the Gentiles, which riches is Chriſt in you, the hope of glory.*

Even

Even to as many as God of his good will would make known the glorious riches of his ſecret among the Gentiles, which glorious riches is Chriſt in you, the ſame alone, by whom we may hope for glory.

Verſ. 28, *Whom we preach, admoniſhing every man and teaching every man in all wiſedome, that we may preſent every man perfect in Chriſt Jeſus.*

The ſame alſo whom we do preach, partly admoniſhing all ſorts of men, all and partly teaching therby to preſent men of all ſorts, perfectly wiſe, all ſorts of men heavenly wiſedom and bleſſed, through Jeſus Chriſt.

Verſ. 29. *Whereunto I alſo labour and ſtrive, according to his working which worketh in me mightily.*

Whereunto I labour ſore, ſtriving forcibly, which yet would be unfruitfull, were it not that God worketh by his Spirit mightily with my Miniſtery.

CHAP. II.

Verſ. 1. *For, I would ye knew what great fighting I have for your ſakes, and for them of* Laodicea, *and for as many as have not ſeen my perſon in the fleſh.*

THat which I ſay of my grievous labour and ſtriſe for all men, is truly verified of you: for I would not have you ignorant of the great agony and ſtriſe for you, and for thoſe that are in the Church of *Laodicea*, and others that are about you in the Countries of *Phrygia*, notwithſtanding

ding that they never ſaw my perſon.

Ver. 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full aſſurance of underſtanding, to know the myſterie of God, even the Father, and of Chriſt.*

And my care and thought is, that through the preaching of the Goſpel you might be comforted at the heart by a knitting, ſetling together, and compacting of your minds one to another, through abundance of perſwaded underſtanding, acknowledgement of the myſterie of God, that is to ſay, of the Father, and of Chriſt.

Verſ 3. *In whom are hid all the treaſures of wiſdome and knowledge.*

In which Chriſt are all the treaſures of wiſdom and knowledge treaſured up, but yet hidden from the natural man.

Verſ. 4. *And this I ſay leſt any man ſhould beguile you with inticing word.*

The drift of all the commendations of the preaching of the Goſpel, and of Chriſt, whom the Goſpel doth ſet forth and preach unto you is that no man by apparant and perſwaſible ſpeeches do tranſport you

Verſ. *For though I be abſent in the fleſh, yet am I with you in the Spirit, rejoycing and beholding your order, and your ſtedfaſt faith in Chriſt.*

Where if you aske, how? that never ſaw you, ſhould be thus carefull of you: and ſhould care for you ſo much, that never came to ſee you; know, that although I be abſent as touching the fleſh, yet *I* am preſent with you as touching the Spirit, rejoycing to ſee your good order, and policy of the Church, cauſed through the ſoundneſſe of the faith which is towards Chriſt.

Verſ. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walke in him.*

Wherefore as you have received the Lord Jeſus Chriſt, ſo let it appear by your converſation, as in all other things, ſo in holding faſt the truth of the Goſpel.

Verſe 7. *Rooted and built in him, and ſtabliſhed in the faith, as ye have been taught abounding therein with thanks-giving.*

Being rooted and builded in him, and ſtrengthened in the faith, and that with thankeſgiving for the mercy you have received in Chriſt.

Verſ. 8. *Beware leſt there be any man that ſpoyle you through Philoſophie, and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.*

Look about you by ſound knowledge of the truth, leſt any of what opinion, holineſs, or learning ſoever, by either ſhew of reaſon, comming from the brain of men, which hath been received from hand to hand, and yet is nothing elſe but a deceit or ſleight, or elſe by the ceremonies of the Law, wherewith as by certain rudiments or A. B. C. the people of God as children were trained to this perfection of Doctrine, which now hath ſhined out unto you, do vanquiſh you, and draw you before them, as priſoners faſt bound in chains and manacles of errours: yea, take heed of any doctrine whatſoever, that either taketh any thing away from Chriſt, or placeth any the leaſt jot of ſalvation other-where than in him.

Vers 9. *For in him dwelleth all the fulneſs of the Godhead bodily.*

For ſeeing that in the nature of Chriſt, the fulneſs

nesse of the God-head doth personally rest and abide, that both the natures of the God-head and the man-hood, make but one Christ, what is there needfull for your salvation, that you may not have abundantly in him?

Vers. 10 *And ye are compleate in him which is the end of all Principality and Power.*

Considering that this fulnes of all graces which is in him, he hath not for himself but for you, with all whatsoever you have need of unto salvation.

And the same Christ howsoever a little inferiour to Angels as touching his man-hood, yet now according to his man-hood, is head not only of the Church (as aforesaid) but of all Powers and Principalities that are in heaven, whereby may appear their errour, which worship Angels.

Ver. 11. *In whom also ye are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of Christ.*

Having all fulnesse and sufficiency in him, it followeth that what you would have, you seek in him, which is the circumcision of the fore-skin, who was circumcised not for himself, but for you. And in him you have a more plentifull circumcision than that which you so greedily pursue: for that is made with the bodily hands of man, which can go no further than the flesh: whereas this circumcision is made with the finger of God, which entreth into the heart: whereof one fruit is, the cutting off of the whole body and masse of sin which riseth and buddeth from the carnal corruption of original sin.

Ver. 12. *In that ye are buried with him through*

baptiſm, in whom ye are alſo raiſed up together through the faith of the operation of God, who raiſed him from the dead.

Where if you reply, that *Abraham* and other godly Patriarchs, and Fathers under the law, had this circumciſion of the heart, and yet notwithſtanding received the outward cutting of the foreſkin for a ſeal of that inward circumciſion I grant; and therefore you have for an outward ſeal of your inward cutting and purging your corruption, the Sacrament of Baptiſm: a ſeale, that with Chriſt you are buried unto ſin: that ſin is truly mortified and deadned in you, that it ſhould no more raign over you, nor you ſhould live to it.

Another fruit alſo of this circumciſion, whereof Baptiſm is a ſeale, is that with Chriſt you are raiſed up to newneſs of life, through faith, which God hath wrought in you by the ſame almighty power, whereby he hath raired Chriſt from the dead.

Verſ. 13. *And ye which are dead in ſins, and in uncircumciſion of your fleſh, hath he quickned together with him forgiving you all your treſpaſſes.*

And no marvail though you have need of the ſame power to quicken you, which the Father declared in raiſing up of his Son, ſeeing alſo you are dead in ſins, ſhadowed and ſet forth by the circumciſion of the fleſh, and at once quickened together with him, in having all your ſins forgiven you.

Verſ. 14. *And putting out the hand-writing of ordinances that was againſt us, which was contrary to us, he even took it out of the way, and faſtened it upon the Croſſe.*

As

As by his death he hath gotten us remiſſion of ſins, ſo by the ſame he hath blotted out the hand writing which was witneſs of our ſins, as of a debt, wherein we ſtood bound to God: which hand-writing, ſtandeth in rites and ceremonies of the Law which by his death is not only blotted out, but by the ſame nailes whereby his bleſſed hands and feet were nailed to the Croſſe, as it were nailed through and cancelled.

Verſ. 15. *And hath ſpoiled the Principalities and Powers, and hath made a ſhew of them openly, and hath triumphed over them in the ſame croſſe.*

Neither is it marvail it by his Croſs theſe enemies were done away, ſeeing upon the ſame Croſſe he hath ſpoiled the Divell and all the power and hoaſt of Hell: and having diſarmed them, he made an open ſhew of them, triumphing upon them in his Croſſe, where they thought utterly to have vanquiſhed and overcome him.

Verſ. 16. *Let no man therefore condemne you in meat and drink or in reſpect of an holy-day, or of the new moon, or of the Sabbath dayes.*

Wherefore as by this means circumciſion is taken away, ſo likewiſe is taken away difference of all meats and dayes. Therefore as in Chriſt, no man ſhould condemn you for the uſe of any meat and drink, or in reſpect of a feaſt-day, whether it be new Moon, or the three ſolemn Sabbaths ſo if any man either ignorantly or maliciouſly do condemn you, you ſhall not need to fear their judgement.

Verſ. 17. *Which are but a ſhadow of things to come: but the body is of Chriſt.*

Conſidering that theſe things were but ſhadowes, which have no more place, ſith the head being come.

Verſe

Verſ. 18. *Let no man at his pleaſure bear rule over you by humbleneſs of mind, and worſhipping of Angels, advancing himſelf in thoſe things which he never ſaw, raſhly puft up with his fleſhly mind.*

Now having ſpoken of the Elements of the world which are the ceremonies of the Law, I come to the vain Philoſophy I gave you warning of; againſt the which I obſerve this rule, that you give no man of what ſhew ſoever, this power over you, that for his own luſt, in matters pertaining to God, he uſurp authority; howſoever the doctrine he bring carry a ſhew of humility: as for example, thoſe that teach the worſhiping of Angels, as means to come more eaſily to Chriſt. In which thing, what do they elſe but thruſt themſelves into things they never knew, only grounded upon a proud conceit of their fleſhly mind, notwithſtanding their great pretence of humility?

Verſ. 19. *And holdeth not the head, whereof all the body furniſhed and knit together by joynts and bonds increaſeth with the increaſing of God.*

Which error ought ſo much the more to be abhorred, as they which are infected with it, do not indeed, whatſoever they do in Word, hold Chriſt faſt, which is the head of the Church: of whom the whole body, as it were by joynts and bonds, being furniſhed and compact together, is inriched and increaſed with an increaſe which God both alloweth and giveth.

Verſ. 20. *Wherefore if ye be dead with Chriſt, from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?*

Now ſeeing you are dead with Chriſt, by whoſe death

death you are delivered from the ceremonies of Gods own Law, where-with as with certain rudiments the people of the Jewes were trained to further perfection, which now they have attained unto in the Doctrine of the Goſpell; why as though you lived ſtill in the World, do you ſuffer your ſelves to be charged with the ceremonies of the world?

Verſ. 21. *As touch not, taſte not, handle not.*

I ſay which you and your falſe Teachers ſay, Touch not ſuch a thing, taſte not ſuch a meat, handle not ſuch a one.

Verſ. 22. *Which all periſh with the uſing, and are after the commandments and Doctrines of men.*

All which things ſeeing that through the uſe of them they are conſumed, have no ſtrength to life everlaſting, eſpecially being nothing but the doctrines and commandements of men.

Verſ. 23. *Which things have indeed a ſhew of wiſedome in voluntary religion, and humbleneſſe of mind, and in not ſparing the body: neither have they it in any eſtimation to ſatisfie fleſh.*

I deny not but that they have a colour and ſhew of wiſedome, partly, in that in them there is a worſhip over and above that which God hath commanded, to whom no ſervice is ſufficient which we can do: partly through a kind of humility, and partly in a hard uſage of the body, which yet are of no price, ſeeing they are of things wherewith the fleſh is filled.

CHAP. III.

Verſ. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.*

BEing through faith ingrafted, and incorporated into Chriſt (as hath been ſaid, and as your ſelves profeſſe touching ſin, dead and buried with him: and as touching newneſſe of life, quickened and riſen again: Now if in truth you be riſen with Chriſt, even as Chriſt riſing remained not here on earth, but aſcended up into heaven, where under God, as touching his man-hood, he is exalted in power and majeſty above all powers and principalities in heaven and in earth, ſo you by ſeeing & ſeeking after the graces that come from above, aſcend up ther he is gone,

Verſ. 2. *Set your affections on things that are above and not on things which are on the earth.*

And to the intent you may carefully ſeek after them, ye muſt firſt ſavour and ſet your affections upon the things that are above, and conſequently not to ſet your affections upon either the former corruptions of falſe Doctrine, or elſe upon the defilements of a corrupt converſation of life: or finally, upon the periſhable tranſitory things of this baſe world, all which are meer earthly.

Verſe

Verſ. 3. *For ye are dead, and your life is hid with Chriſt in God.*

Unto which diſtaſte of earthly things you are called, in that you being riſen with Chriſt, are conſequently dead with him. Where if happily you ſhould object, that there is ſmall wiſdome to quit your former life, not being aſſured of another and ſhould aske how it ſhould appear you live, ſeeing beſides the afflictions you are expoſed unto, you feel the dayly incumbrance of ſin, which dwelleth in your mortal bodies: It is true that it is not ſo apparant, as that which is hidden from the world, and of your ſelves not ſo fully and feelingly underſtood, Howbeit that ought not to diſmay you: firſt, for that it is laid up with God who is a true keeper of it. And ſecondly, for that as your life is hidden, ſo is Chriſts life and glory, who is the head.

Verſ. 4. *When Chriſt which is our life, ſhall appear, then ſhall ye alſo appear with him in glory.*

And laſtly, for that when Chriſt, of whom you have life, ſhall be made manifeſt in glory, then ſhall you alſo with him appear glorious.

Verſ. 5. *Mortifie therefore your members, which are on the earth, fornication, uncleanneſs, the inordinate affection, evill concupiſcence, and covetouſneſſe, which is Idolatry.*

Wherefore being aſſured of another life, mortifie your members that are earthly and carnal. If you ask what I cannot reckon up all, but I will touch ſome, thoſe ſpecially that you are infected with, whereby you may eaſily conceive of the reſt, ſuch as are fornication, unclean behaviour, wantonneſs, evil concupiſcence, and covetouſneſſe which

which besides the excessive desire of goods, is a kind of idolatry, for that men do put their trust in riches, that are covetous.

Vers. 6. *For the which things sake, the wrath of God cometh on the children of disobedience.*

For every one of the which the wrath of God cometh on those that remain in them.

Vers. 7. *Wherein ye also walked once when ye lived in them.*

And the rather mortifie these sins as in times past you have practised them, when being given unto them, your natural corruption as a kinde of life, gave power and moving for the practise of them.

Vers. 8. *But now put ye away even all these things: wrath, anger, maliciousness, cursed speaking, filthy speaking out of your mouth.*

Now therefore that you are called to the hope of a better life, lay aside far from you, as things you cannot abide the sight of, not only the grosser sins before mentioned, but also all manner of sin, without indeavour wherof there is no true mortification. For example, anger, heat, from whence cometh malice, which breaketh out at the mouth, by railing and reviling.

Vers. 9. *Lye not one to another seeing that ye have put off the old man with his works.*

Specially when you cannot truly charge them, take heed you lye not one against another: but putting off, as an old and rotten garment, the old man, which you bring from your mothers wombe with the actions thereof, as it were so many tatters.

Vers. 10. *And have put on the new, which is renued in knowledge, after the image of him that created him,*

Now

Now leſt being found naked you be aſhamed, put on, as a new and comely garment, the new man: which if you ask what it is, it is the ſame part which is renewed in you, to the likeneſs of him that made you, which likeneſs conſiſteth in the knowledge of God.

Verſ. 11. *Where is neither Grecian nor Jew, circumciſion, nor uncircumciſion Barbarian, Scythian, bond, free, but Chriſt is all, and in all things.*

Whereby ſhall come to paſs, that howſoever the falſe teachers place it being a Jew, rather than being a Gentile: circumciſed rather than uncircumciſed: and the opinion of the common ſort is, that the Barbarian and Scythian is in a far worſe caſe than the Roman, and the ſervant but a beaſt in reſpect of the free-man: yet with God there is no difference, ſeeing Chriſt, whom by a new birth they have put on, is in all, and is all that God reſpecteth and accepteth of.

Verſe 12. *Now therefore as the Elect of God, holy and beloved, put on tender mercy, kindneſs, humbleneſs of mind, meekneſſe, long-ſuffering.*

To come to a more particular deſcription of the new man, deck your ſelves (as it becometh the Elect of God, and ſuch as are holy through his love, the cauſe both of your election and holineſſe) with tender compaſſion, eaſineſs to be employed, humility, mildneſſe, long-ſuffering.

Ver. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel to another; even as Chriſt forgave you, even ſo do ye.*

Which vertues muſt be declared effectually, not only in forbearing one another, but alſo in frankly forgiving one another, if any have a quarrel one

one againſt another, even as Chriſt hath frankly forgiven you; even ſo do ye.

Verſ. 14. *And above all theſe things put on love, which is the bond of perfectneſs.*

And though thoſe be ſingular vertues, yet above them all, as the root and mother of them, deck your ſelves with love, which is as it were a bond to binde in a bundle thoſe, and all other vertues tending to perfection, and without which there is no foundneſs in any of them, what glittering ſhew ſoever they carry.

Verſ. 15. *And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye amiable,*

And though the ſpirit of the old man within you, hath a deſire to contend, yet let the peace of God bear the ſway, and overcome: unto the which peace you are evidently called, in that you are members of one myſtical body: for the better entertainment of which peace, be gratefull one to another, as well in conferring, as in requiting benefits.

Verſ. 16. *Let the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your own ſelves in Pſalmes, and Hymnes, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord.*

To the end you may refrain all the vices aforeſaid, and practiſe all the vertues afore-ſpoken, together with all other vices to be avoided, and vertues to be imbraced, it is neceſſary that you be exhorted, that the Word of God be as familiar unto you as if now in one houſe it dwelt with you, that you have it alſo plentifully, and as it were treaſured up againſt the day of need. Laſt of all

all that have it in all wiſdom, making choice both of the things that are moſt important in it, and eſpecially that which doth moſt concerne your ſelves and your own particular uſe, avoiding all cerious queſtions, tending rather to ſtrife, than to edification of God; which is by faith. And as you muſt have it for your own uſe, ſo alſo for the uſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walk not according to their knowledge they have received.

And in your meetings to make merry, let your mirth be ſhewed forth in Pſalms, ſinging as well with inſtrument as with voyce: alſo with Hymnes of thankſgiving for benefits received: and for further variety againſt irkſomneſs which our nature eaſily falleth into, with ſongs of praiſing God for his noble acts, all ſpirituall unto the Lord, not only with the voice, but eſpecially with the heart, with ſuch both tune and geſture as may give grace to the hearer.

Ver. 17. *And whatſoever ye ſhall do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God even the Father by him.*

To conclude (becauſe it is infinite to ſpeak of all things particularly) whatſoever you do in word or deed, let it be ſuch, as calling on the Name of God in Jeſus Chriſt, for the good direction in them, you may return with thankfulneſs to God the Father through Jeſus Chriſt, the only Mediator between God and us.

Verſe 18. *Wives ſubmit your ſelves to your Husbands, as it is comely in the Lord.*

Having inſtructed you in the duties which are generall to all, I come to inform you of thoſe that are in

in all wiſedome, making choice both of the things that are moſt important in it, and eſpecially that which doth moſt concerne your ſelves, and your own particular uſe, avoiding all curious queſtions, tending rather to ſtrife, than to edification of God; which is by faith. And as you muſt have it for your own uſe, ſo alſo for the uſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walk not according to their knowledge they have received.

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Having inſtructed you in the duties which are general to all, I come to inform you in thoſe that

are

are ſpecial, according to the ſeveral callings of every one of you as thoſe which will eaſily come from you, if you well profited in the former. Now according to the order God himſelf keepeth in the fift Commandement, I will begin with the duties of inferiours.

You wives therefore, notwithſtanding you have other duties, *I* exhort you to that which is hardeſt for you, wherein you are cuſtomably ſhorteſt and being performed, others will eaſily follow; that you be ſubject and obedient, as to others that may be above you (as Parents and Magiſtrates) ſo eſpecially unto your own husbands, as that which is the moſt comly thing of all, becauſe you I know ſtrive to comelineſs. Which obedience and ſubjection, is not yet ſo abſolute, and ſo general, but it hath this exception, ſo far as you are commanded things not unlawfull by the Word of God.

Verſ. 19 *Husbands love your wives and be not bitter unto them.*

You Husbands although you ow ſundry duties unto your wives, yet ſpecially I exhort you to love them dearly. as that which you are cuſtomably ſhorteſt in: and which being throughly ſetled in you, will eaſily pull all other duties after it. And therefore be not bitter towards them, which cannot ſtand with love.

Verſ. 20. *Children, obey your parents in all things for that is well pleaſing unto the Lord.*

You Children, from a heart ſubdued, and truly humble, obey your parents, not by halves, and ſo far as they command things to your liking, but in all things not contrary to the Word of God, although it be to the croſſing of your deſires: for which

which cauſe let it be allwaies before your eyes as goade to ſtir you up to this obedience, that in ſo doing you ſhall not onely pleaſe your Parents, but do a thing acceptable to the Lord himſelf.

Verſe 21. *Fathers provoke not your children to anger leſt they be diſcouraged.*

You Parents abuſe not the authority or the plyable mindes of your children, either by commanding things unlawfull, or by hard uſage of them to provoke them to any undutifulneſs towards you, or to have no courage or comfort to do the things required of them.

Verſe 22. *Servants be obedient unto them that are your Maſters, according to the fleſh, in all things not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God.*

You ſervants, from a mind ſubdued, obey your Maſters, whoſe commandement over you, is but for a time, whiles you are in this frail eſtate, & that in all things which may ſtand with the keeping of good conſcience. Now your ſervice muſt not be alone when your Maſters ſtand by and look on, as ſeeking only to pleaſe your Maſters: but in ſingleneſs of heart as fearing God, whoſe eye is alwayes upon you, when your Maſters eye is off.

Verſe 23. *And whatſoever ye do, do it heartily, as to the Lord, and not unto men.*

Your ſervice ought alſo to be voluntary and cheerfull as that which is due to the Lord, who loveth a cheerfull giver, and not as unto man that cannot diſcerne whether it be done frankly.

Verſe 24. *Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.*

Knowing

Knowing that you ſhall receive in reward from the Lord, life, as an inheritance which he will freely, as upon his children, beſtow upon you for it ought to uphold you in your dutifull ſervice, that you ſerve not ſo much your Maſters which are but men, and therefore ſometimes unthankfull and unable to recompence; but the Lord, who is both able, and will recompence your well doing.

Verſ. 25. *But he that doth wrong, he ſhall receive for the wrong that he hath done, and there is no reſpect of perſons.*

Remembring on the other ſide that whoſoever he be that doth wrong, whether Maſter or ſervant, thereof he ſhall receive the puniſhment from the Lord: who accepteth neither the perſon of the ſervant to pity him, becauſe of his poor and baſe eſtate, nor of the maſter to ſpare him, becauſe of his dignity and high degree.

CHAP. IIII.

Verſ. 1. *Ye maſters do unto your ſervants that which is juſt and equal, knowing that you alſo have a Maſter in heaven.*

YOu Maſters, look that you yeeld unto your ſervants both wages, and meat and drink, as that which is right, and with moderate reſt and recreation ſome further recompence, according to the good ſervice they have done: as that which is equal, conſidering that as your ſervants are to render an account unto you, ſo you muſt give an account unto your Maſter which is in heaven.

Verſ. 2. *Continue in prayer, and watch in the ſame with thanks-giving.*

And now to return again to the general duties and yet ſuch as for the moſt part belong rather unto you, than unto other perſons and Churches not ſo ſtated or affected as yours, I exhort you to take pains, and to continue in Petitions, and requeſts unto God, with heed taken that it be not done careleſly and drouſily; the which both with continuance, painfulneſs, and watching muſt be done and performed in thankſgiving for graces already received.

Ver. 3. *Praying alſo for us, that God may open unto us the door of utterance, to ſpeak the myſtery of Chriſt, wherefore I am alſo in bonds.*

Praying in both ſorts as for all men, and the faithful above others, ſo eſpecially for me and *Timothy*, that God would open our mouthes wide; as a gate (otherwiſe ſhut) is ſet open, that we may ſpeak the ſecrets of Chriſt, naturally hidden from all men, and by diſpenſation of God always to the comming of Chriſt, obſcurely known to the faithfull, yea, to the Angels themſelves: for which I am in hold.

V. 4. *That I may utter it, as it becometh mee to ſpeak.*

In which reſpect you are yet further to ſtrengthen and ſtretch out your prayers for me, that all fear ſet apart, I may make it manifeſt as it is meet, both in regard of the excellency thereof, and the ſpecial truſt of the Apoſtleſhip which is committed unto me.

Ver 5. *Walk wiſely towards them that are without and redeem the time.*

And ſeeing you dwell amongſt thoſe that are ſtrangers from God, walk wiſely, that you be neither

ther infected with their evils, nor they have occaſion to ſpeak evill of the truth; and that by the light of your godly converſation they may be allured to give eare to the truth: therein following the example of diligent Merchants, that to redeem their loſſes that are paſt, watch to take all opportunity of gaining.

Ver. 6 *Let your ſpeech be gracious alwaies, and powdred with ſalt, that we may know how to anſwer every man.*

More particularly, look to your ſpeeches, in the wiſe ordering whereof Chriſtian wiſedom is ſingularly diſcerned, that it be alwaies (as ſavory meat) well ſeaſoned, whiles you ſhall be able to anſwer every man according as their particular eſtates require

Ver. 7. Tychicus *our beloved brother and faithful Miniſter, and fellow ſervant in the Lord, ſhall declare unto you my whole ſtate.*

In the love and care I bear unto you, I have ſent *Tychicus* unto you, who ſhall inform you of all my eſtate, whereof I know you will be glad to hear; whom that you may receive as it becometh, I commend unto you for a brother, worthy to be beloved: alſo for a faithfull Miniſter, and my fellow in the Lords ſervice.

V. 8. *Whom I have ſent you for the ſame purpoſe that he might know your ſtate, & might comfort your hearts;*

Whom I have ſent as to let you underſtand of mine affairs, ſo to know what caſe you are in, thereof to make report unto me, and eſpecially that he may comfort you at the heart, againſt the ſtorm of perſecution raiſed againſt you.

Verſe 9. *With Oneſimus a faithfull and beloved brother, who is one of you, They ſhall ſhew you of all things here.*

And with him, that the embaſſage may have more authority, and that in the mouth of two witneſſes the things concerning you or me may be better aſſured, I ſent *Oneſimus* a Brother both faithfull and worthy to be beloved, howſoever he hath ſlipped in the time paſt; who is alſo one of the members of the ſame Church: theſe two ſhall give you to underſtand of all things that may concern you that are done in theſe Parts.

Ver. 10. *Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus Barnabas ſiſters ſon, (touching whom ye received commandement, If he come unto you, receive him.)*

Ariſtarchus in love ſaluteth you.

Ver. 11. *And Jeſus which is called Juſtus, which are of the circumciſion. Theſe only are my work-fellows unto the Kingdom of God, which have been unto my conſolation.*

So doth *Mark* and *Jeſus*: whom that you may be provoked to love again, I would have you to underſtand, that touching *Ariſtarchus*, he is my fellow-priſoner for the Goſpel; touching *Mark*, he is ſiſters ſon to *Barnabas* that notable ſervant of God, of whom you have had commandement, that if he come unto you, you ſhould receive him accordingly.

And touching *Jeſus*, his converſation hath been ſuch as thereby he hath gotten the ſurname of Juſt. And of them all three together, there are great cauſes why you ſhould reſpect them, for that they are of the race of the Jewes, with whom God hath made ſpecial covenant: eſpecially ſeeing that of ſo great a number of *Jews* that are here, only theſe three help to advance the kingdom of heaven by giving aſſiſtance unto me.

Ver

Ver. 12. *Epaphras the ſervant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriveth for you in prayers that ye may ſtand perfect, and full in all the will of God.*

Epaphras ſaluteth you between whom and you there is a ſpecial bond, by reaſon wherof even now abſent from you, yet he is one of you; and being as you know a worthy ſervant of Chriſt in the Miniſtery of the Goſpel, whereby his prayers are more effectual, he prayeth continually with great ſtrife and earneſtneſſe for you; that having entred into the holy profeſſion of the Goſpel, you may ſtand and abide in it, with daily increaſe both in the knowledge and obedience of the whole will of God, untill ſuch time as by death you ſhall be compleat and perfect men in Chriſt.

Ver. 13. *For I beare him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.*

For how loever, I am not privy to his private prayers, yet *I* dare be bold ſo to write, becauſe I my ſelf am witneſſe how (notwithſtanding his abſence) he burneth in much love towards you, and towards the brethren in *Laodicea* and *Hierapolis* the rather for your ſakes which may either be furthered by their good, or hindred by their ill eſtate

Ver. 14. *Luke the beloved Phyſitian greeteth you, and Demas.*

Luke the Phyſician, one worthy to be beloved ſaluteth you, and ſo doth *Demas*.

Ver. 15. *Salute the Brethren which are of Laodicea, Nymphas, & the Church which is in his houſe*

Salute the brethren in *Laodicea*, *Nimphas*, and his family; which for their piety and good order in it, *I* may not unfitly term a little Church.

Verſe

Ver. 16, *And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that likewise ye read the Epistle written from Laodicea.*

And when you have read the Epistle in the Church, to testifie your communion, as in all other good things, so especially in this sacred treasure of the word of Christ, procure it to be read in the Church of *Laodicea*; as on the other side, that you also read the *Epistle* which was written from *Laodicea*.

Verse 17. *And say to* Archippus, *Take heed to ministery that thou hast received in the Lord, that thou fulfill it.*

Tell also *Archippus* your Pastor and ordinary Minister, from me, that he look more diligently to his charge of ministery, which he hath received of the Lord: that he do it not by halves, but that he perform it in every respect, both of cheerfull teaching, and of good example of life unto the flock.

Verse 18. *The salutation by the hand of me* Paul. *Remember my bonds. Grace be with you.*

Finally, I have sent you also my salutations, not by the hand of my scribe, (as the other salutations) but by mine own hand: whereunto (for a close of my letters) I add my request unto you, that you would in your prayers remember my bonds, for the obtaining of whatsoever my captive estate doth require.

And further my humble prayer is for the grace of God, to be with you: and so I am assured that it will be.

FINIS.

A CATALOGUE OF BOOKS

Printed for William Lee, *and to be sold at his Shop, at the* Turks *Head in* Fleetstreet.

ANnotations upon all the New Testament, by *Edward Leigh* Esq M. of Arts of Magdalen Hall in *Oxford*, in Fol. 1650

A Treatise of Divinity in three Books of the Scriptures of God, and his Attributes, and of the works of God in 4. 1647.

The Saints Encouragement in Evill times in 12 1651. both written by the said Author *Ed. Leigh*

An Exposition of the prophesie of *Haggie* in 15 Sermons by that Famous Divine *John Reynolds*, *D.D.* in 4. 1649.

An Exposition of the Psalms of Degrees

The young Mans Tutor, both writ by *Thomas Stint.* in 8,

Heresiography or a Description of all the Heresies and Sectaries of these later times, the fift Edition by *P. Pagit.* 4. 1654.

Contemplations, Sighs, and Groans of a Christian

published by *W. Stiles* Esq. of the Inn. Temple 12.

The Saints Comfort in evil times 12.

Dod and *Cleaver* on the 13,14,18,19,20. and last Chapter of the Proverbs 4.

his Dialogues

Dods 10 Sermons on the Lords Supper
Gerrards Lay-book for a devout soul
Conquest of Temptations
Jerams 7 helps to heaven in 8
Exercises of Piety
Path way to paradise
Burning Bush
Life of Religion
Dorcas a Sermon
Fields Prayers
Whites Catechism
Degrees of Marriage
Barker on the Commandements
World's Assize
2 Treatises, the Exercise of the holy Fast, the substance of the Lords Supper
Pernby's Directions against Death, Key of knowledge a Catechism
Heavenly Advocate
Hinds Catechism

History

Plutarchs Lives in English with a new adition of twenty lives, never before published in English, with the several dates of the years of the world, and the years before and after Christ when they lived, in large Fol. 1657

Gods Revenge against Murther in thirty Tra-

Tragical Histories by *John Reynolds*, the third edition whereunto is added the lively Portraitures, of the several Persons, and Resemblances of other passages, mentioned therein, ingraven in Copper Plates, 1657

Silva Silvarum, or a natural History, in ten Centuries, whereunto is added the History of life and death, or the prolongation of life by the Right Honourable *Francis Bacon* Baron of *Verulam* in Fol. 1658.

Resuscitatio or bringing into publick light several pieces of the works hitherto sleeping, of the Right Honourable *Francis* Lord *Bacon*, Baron of *Verulam*, together with his Lordships life, not before published

The second Edition with some additions: by *William Rawley* Dr. in Divinity, his Lordships first and last Chaplain, and now Chaplain in ordinary to his Majesty, by the Right Honourable *Francis* Lord *Verulam*, in Fol. 1661.

The Ternary of Paradoxes.

The { Magnetique cure of Wounds.
Nativity of Tartar in Wine.
Image of God in Man.

Also another Treatise of the Errors of Physicians Concerning *Defluxions*: both published in English by *Dr Charlton* Physician to the late King. 4. 1650

The darkness of Atheism dispelled by the light of Nature, written by the said Author, in 4. 1653.

A Discourse concerning the King of Spains *Surprizing of the Valtoline*, Translated by the Renowned Sir *Thomas Roe*, many times Embassador in Forein parts. 4.

The Roman Foot and Denaries, from whence as from

from two principles, the measure, and weights may be deduced, by *John Greaves* of *Oxford* 8. 1647.

A Treatise of the Court, Written in *French*, by that great Counsellor *De Refuges* many times Embassador for the two last *French* Kings, Englished by *John Reynolds* 8.

Amynta. A Pastoral Translated out of *Torquato Tasso*. 4. by *Henry Reynolds*

The Hebrew Commonwealth Translated out of *Petrus Cunæus*, in 12. 1653.

Hugo Grotius, his two Treatises, *Of God and his Providence, and of Christ and his Miracles*; together with the said Authors judgment of sundry points controverted, in 12. 1658.

The Right of Peace and War, in three Books, written in Latin by the Illustrious *Hugo Grotius*, together with the life of the said Author, in English 8. large 1654. all three Translated by *Clem. Barksdal.*

Certamen Religiosum, or a Conference between the late King of *England*, and the late Lord Marquess of *Worcester* concerning Religion 4. 1652.

The Battel of Agincourt, fought by Henry *the fift, the mistries of* Queen Margaret, *with other Poems*, by *Mic. Drayton* Esquire 8.

The Odes of Horace, Selected and translated by Sir *Thomas Hawkins*, in 12.

The Spanish Gallant, instructing men in their Carriage to be beloved of the People.

Youths behaviour, or *Decency in conversation amongst men*; with new Additions of a Discourse of Powdering of Hair, of black Patches, and naked Breasts, 8. 1653.

The Tillage of Light, A Treatise of *The Philosophers stone.* 8.

A Sermon of the Nature of Faith, by *Barten Holyday* Doctor of Divinity, 1654.

The Innocent Lady, or the Illustrious Innocent written Originally in French by the learned Father *de Cerizieres* of the Company of Jesus, rendred into English by Sir *William Lower*, Knight, 1654.

A Disputation at *Winchcomb* in *Glocester-shire*, wherein is much satisfaction given in many fundamental points of Religion, in the presence of many Eminent persons, 1654.

A brief discourse of changing Ministers Tithes into Stipends, or into another thing. 1654.

Order of Orthographie

Cabinet of Wisedome or Rich *Cabinet*.

Levat of Bees.

History of *Albasto*.

Perismus and *Tisby*.

New merry Newes.

Davisons Poems.

Vaughans directions for health.

Arioſto's Satyrs.

Phantasticks.

Lathams Falconry.

Secretaries Study.

Haddocks Art of Painting.

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Laudable Customs of London,

Interpretation of Dreams.

Spanish Schoolmaster.

Wentworths Miscellanies.

Shepherds Calender by Spencer.

Bondman a play.

Books Printed for William Lee *and others and are to be sold at the* Turks *Head in Fleetstreet*

THeatre of Plants or a large Herball by *John* Perkinson

Perkison.

Orlando Furioso in English.

Mare Clausum by *John Selden*, Esq.

Fleta, an ancient manuscript, of the Laws of *England* published by *Joen Selden* Esq.

These Books following are to be sold W. Lee. D. Pakeman *at their shops in Fleetstreet*

A Collection of all the Statutes frequent in use, with notes in the margin and references, to the book *Cases*, with an Abridgement of the residue which be expired or repeated by *Ferdinando Pulton* of *Lincolns Inn* 1640.

The second part of the Institutes concerning the Exposition of many antient, and other Statutes of *Magna Charta.*

The third part of the Institutes concerning Pleas of the Crown and Criminal Causes.

The Fourth part of the Institutes, concerning the Jurisdiction of Courts all written by *Edward Coke Milite* sometime Chief Justice of the Kings Bench. Fol. 1468

The Reports of that Reverend and Learned Judge Sir *Henry Hobard* Lord Chief Justice of the Common Pleas, being inlarged and perfected by his own Copie, in Fol. 1650.

The 1,2,3,4,6,7, and 11. Parts of the Reports, of

of my L. *Coke* in Fol.

The Abridgment of my *L. Cokes* 11 Reports by *Ed. Tratman*. 8.

The year-Book of *Edward* the fourth, alſo, Long *Quinto* of *Edward* the 4. both Fol.

The Regiſter of Writs Fol. 1634.

Henric. De Bracton, De Legibus & Conſuetudinibus Angliæ. 4. 1640

Precedents the firſt and ſecond part, by *W. Weſt* in large 4.

Cromptons Juriſdiction of Courts. 4.

The Elements of the Laws of England, by Sir *Francis Bacon* ſometime Lord Chancellor of *England* 4. 1639.

The Judges Arguments about Ship-money. 4.

Natura Brevium, by *Fitz. Herbert*, in *French* and in *Engliſh*.

The Office of Sheriffs by Wilkinſon. 8.

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The Compleat Copie-holder, with the Reading of Copy-holds, the firſt by Sir *E. Coke*, the ſecond, by *C. Caltrop* Elq. 4.

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A little Treaſe of Bail and Mainprize, by *E. Cook* Knight.

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Special and Selected Law Caſes, out of the Report and year-Books, concerning the perſons and eſtates of all men whatſoever.

Analecta, formerly called the *Country Juſtice*, the fifth Edition, carefully and truly corrected from the groſs Errors of the former Impreſſions, in 12. 1656.

Sta-

Statuta Pacis, containing all the Statutes in order of time, as concern a Justice of Peace, in 12. l. s. 6 d.

Kelaways Reports Fol.

The Laws Resolutions concerning Womens rights, in 4.

The English Lawyer by Judge *Dodridge* 4.

Vicesimo Primo Jacobi, & primo & tertio Caroli Fol.

An ancient learned Book of the Law called *Britton*.

Littleton in *French*.

Books Printed for W. Lee, D. Pakeman, and G. Bedell, *and are to be sold at their Shops in* Fleetstreet.

THe History of the Civil Wars of *France*, written in *Italian* by *H. C. Davila*. Translated out of the Original. Fol. 1647.

De Priscis Anglorum Legibus, being the Antient Laws of *England* in *Saxon* and *Latin*, out of the Author (Mr *Lamberts*) own Manuscript Copy. 1645.

Divine Essayes, by the Honourable *Walter Mountagu* Esq. 4. 1648.

Reports or *Cases* in *Chancery*, Collected by Sir *George Cary* one of the Masters of the *Chancery*.

The Reading upon the Statute of Bankrupts, by *John Stone* Esq. 1656.

The Clerks *Vade mecum*, or a Choice Collection of Modern Presidents, according to the best form extant: Published by *T. P.* Barrister of the Inner Temple. 1655.

The whole Office of a Country Justice of Peace with

with an Abridgment of all the Acts and Ordinances, which any waies concern a Justice of Peace by *William Shepherd* Esq. 1656

The Compleat Lawyer.

A perfect Abridgment of the Eleven Books of Reports, of the Reverend and Learned Knight Sir *Edward Cook*, sometime Chief Justice of the Upper-Bench, written in French by Sir *John Davis*, and now Englished. 1651.

The History of the Life and Reign of *Richard* the third, by *George Buck* Esq. Fol. 1646.

Learned Reports, perused and approved by Justice *Godbolt*. 4. 1652.

The Office and duty of Executors. 8. 1656.

The Grounds and maxims of the Law of *England*, by *W. Noy*. Esquire both printed for *W. L. D. P.* and others.

For the sacred Law of the Land, a learned Book written by *John White* Esq. 8. 1653.

A general Table to all the Reports of my Lord *Cook* in English. 8. 1652.

The first second and third part of the Reports of *Edward Bulstrode* Esq.

Reports by *W. Stile of the Inner Temple* Esq.

The Epitomie of the Laws of *England* by *W. Shepheard*. Esq.

The Touchstone of Common assurances by *W Shepherd*. Esq.

Reports in the Exchequer by *Richard Lane* Esq.

Reports by that learned Judge Sir *Hu Winch K.*

Fleetwoods Justice of Peace 1658.

The Survey of Justice.

A Treatise of Corporations both by *M. Shepherd*

The End.